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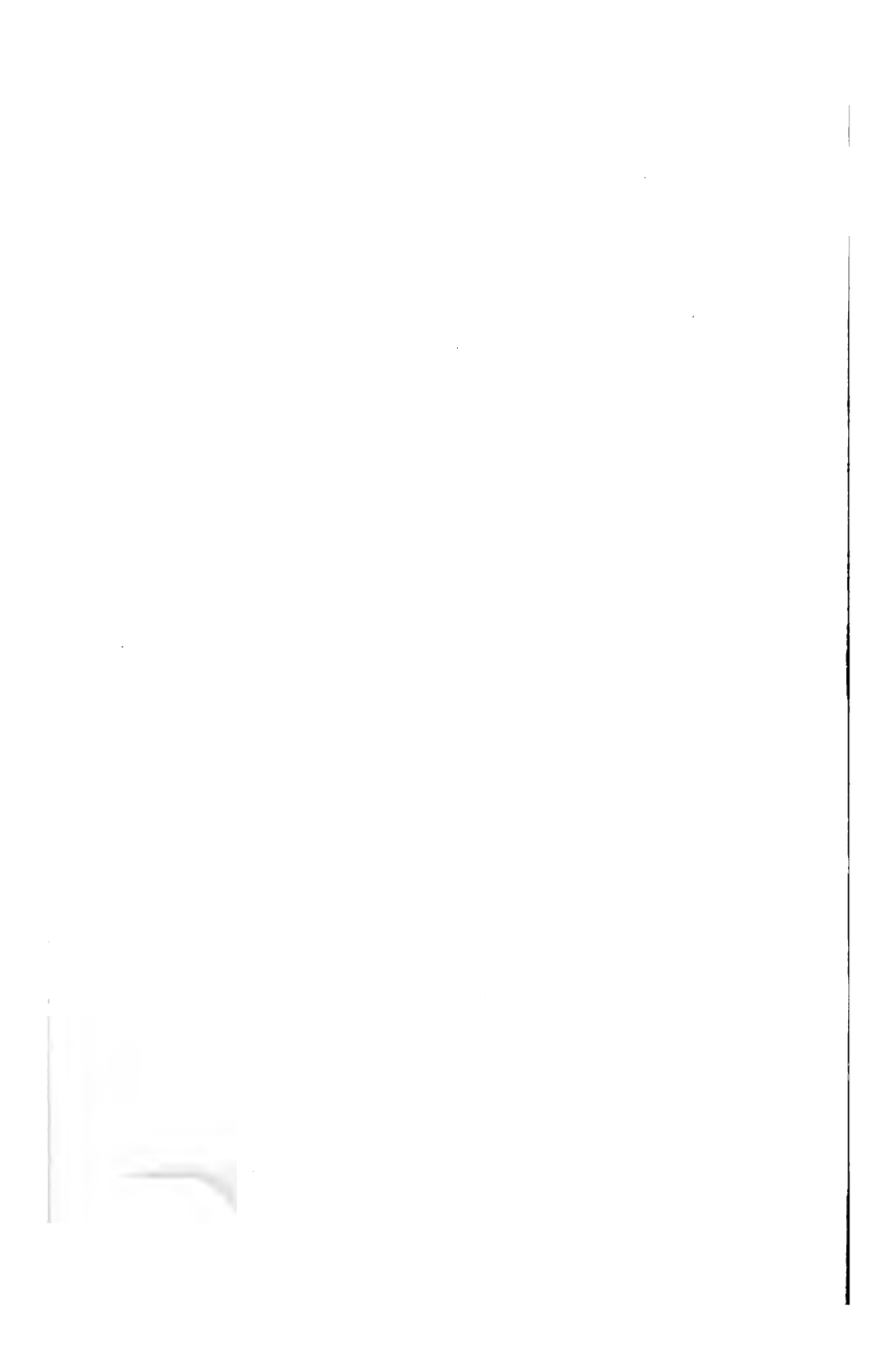
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R
FIFTY-FIRST ANNIVERSARY

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OF THE

AMERICAN UNITARIAN ASSOCIATION;

WITH THE

Annual Report of the Executive Committee,

51-60^{AND}

THE TREASURER'S STATEMENT FOR THE YEAR
ENDING APRIL 29, 1876.

—•—

BOSTON:
AMERICAN UNITARIAN ASSOCIATION.

1876.

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CAMBRIDGE:

PRESS OF JOHN WILSON AND SON.

FIFTY-FIRST ANNIVERSARY
OF THE
AMERICAN UNITARIAN ASSOCIATION.

THE AMERICAN UNITARIAN ASSOCIATION held its Fifty-first Annual Business Meeting, in Hollis-street Church, on the morning of Tuesday, May 30, 1876.

HENRY P. KIDDER, the President of the Association, occupied the chair, and called the meeting to order at 9.30 o'clock.

Prayer was offered by Rev. CAZNEAU PALFREY, D.D.

The record of the last meeting was read by the Secretary, who also offered an Order of Business for the day, which was adopted.

The Nominating Committee, by its Chairman, Hon. F. W. LINCOLN, reported a list of officers for the Association for the ensuing year, who were subsequently declared elected. On motion of Mr. LINCOLN, it was voted that a committee of three be nominated by the chair to receive and count the ballots, and that the polls remain open till 12 o'clock. Rev. T. D. HOWARD, Rev. A. J. RICH, and J. K. FULLER, were named as the committee.

The report of the Treasurer was offered in print.

The Secretary, Rev. RUSH R. SHIPPEN, then read the

REPORT OF THE EXECUTIVE COMMITTEE.

To the Members of the American Unitarian Association.

YOUR Executive Committee, in surrendering to your hands their annual trust, welcome the opportunity to give a report of the year's work, and to say a word of the outlook and need of the coming time.

It has been the opening year of our second half-century. What beginning have we made?

Although we have not reached the maximum of recent years, if we fairly consider the circumstances of the year, we may compare it with our Association's infancy, or any of its best years; and the record is one that should give us courage to go forward.

Within the memory of the present generation, there has been no period of pecuniary depression so general and severe. Numerous failures in financial affairs have been but an index of a commercial stagnation, widespread and universal, which has at once multiplied the burdens and calls of charity, and abridged the resources of generosity. To many of our churches, as to individuals, it has brought settlement of accounts, bringing home debts too freely contracted in recent years of excited hope and expectation of ever-increasing prosperity. Many of our churches have found the year's struggle a severe one; and, while expressing unabated interest in our missionary work, have deemed themselves unable to contribute. Our denomination has been subjected to a trying test of stability: whether, without novel and captivating appeals, we could steadily redeem pledges and carry the burden of missionary work, self-imposed in more prosperous days. A goodly number of societies have contributed, and a fair proportion of these have kept their contributions up to a generous mark. In 1859, forty societies gave \$4,000 to our treasury. In this year, one hundred and thirty-three societies have given \$26,000. By care and prudence, the Association has gone through the year, leaving the treasury as strong to-day as one year ago.

As an addition to our Permanent Fund, we gratefully acknowledge the receipt of \$10,000; a bequest from the estate of the late Mrs. King, of Taunton, the income to be used for aiding feeble societies. Having generously served our cause while living, being dead she still speaks by her beneficence. May others be inspired by her excellent example!

We might here fitly note and record many generousities of the Unitarian people, which mainly run parallel with our own work in the same general direction of beneficent helpfulness, though not through the channels of this Association. It is with no jealous eye that we note manifold generous activities in which we bear no official part; but rather with grateful recognition of

the generosity which characterizes this community and the present time, of which the activities of this Association are not a complete test, but only a fractional expression.

At the Anniversary meetings of our brethren in London, we are represented this year by Rev. Dr. Morison, of Milton; and we have the pleasure of welcoming to-day, as delegate from the British and Foreign Unitarian Association, George Buckton, Esq., its former president.

Dr. Carl Von Bergen, who one year ago came hither as the accredited representative of Liberal Christianity in Sweden, has borne to his brethren our greetings of brotherly fellowship and good-will.

After a vacation visit to America, last summer, Rev. C. H. A. Dall has returned to Calcutta, to continue the mission in India, to which he has given more than twenty years of his most devoted effort; assisted still by Miss Mary Chamberlain, who, after a severe and trying illness, now with restored health, and with rare tact and zeal, continues her work among the schools and the zenanas of the women.

Our book and tract circulation shows a favorable report. Our books find fair and steady sale at moderate profit, our prices being set so near the cost of production, that the percentage of profit is less than is usual in the general book-market.

Wherever request comes, with assurance of welcome and proper use, our publications are freely sent to colleges, libraries, and reading-rooms. The wisdom of this gift is obvious, since the rules of such institutions frequently forbid their purchase of sectarian or denominational literature; and it is only by such gratuity from some source that our books could find place on their shelves. It is a hopeful indication of growing liberality, that, in place of the bigotry which, in several conspicuous instances a few years ago, excluded Unitarian newspapers, hearty welcome now comes from all parts of the world. By an application received from the Commissioner of Great Britain at the Centennial Exhibition, a set of our publications has recently been granted to the public library in Melbourne, Australia.

In response to personal requests, we continue to send freely a few volumes, illustrating the faith of Unitarians, to ministers of New England, and the volume of Channing's Works to any minister in America, or students intending to enter the ministry. The cordial welcome of these volumes gives assurance

of good fruit. It is to be regretted that our too scanty resources have not permitted our offer to be made more widely known by liberal advertisement. Yet the information has in some mysterious and secret way gone abroad, till the call for Channing has eagerly come, not only from most of the students of Theological Schools in New England, but also from schools in New York, New Jersey, Pennsylvania, South Carolina, and Mississippi. In the impressible days of student-life, before the men are publicly committed to theological dogmas, when class discussions stimulate the quest for truth, liberal influences are thus unconsciously imbibed, with more gracious thoughts of God and life, and fairer hopes of man and his destiny. In five years, these influences will be a power in the pulpit. Can we doubt the beneficent result of this book distribution? Can we in any manner sow the good seed with larger assurance of bountiful harvest?

The "Unitarian Review," starting so auspiciously two years since, has suffered no deterioration, but has been winning increased favor under the charge of Rev. H. H. Barber and Rev. H. W. Foote, and their assistants. For the appropriation of \$150 per month towards the editorial service, the Association has received four hundred copies for gratuitous distribution in libraries and reading-rooms. As it bears the denominational name, and is the only religious magazine identified with our faith, since the recent death of its proprietor we have been desiring to take it in charge and continue its existence, believing that it may be made still more widely useful, and an efficient aid to our cause.

With a small appropriation from our treasury to cover contingent expenses of printing, expressage, &c., the ladies of the Ladies' Commission have continued successfully their gratuitous and excellent work of examining and reporting upon Juvenile and Sunday-school literature. The good results of their care and discrimination have been felt in our Sunday Schools, and also among other denominations.

Under the lead of Mr. John Fretwell, Jr., the auspices of the Middle-States Conference, through a special committee, and by favor of the Unitarian Society of Philadelphia, in opening their church edifice and its vestry, there have been established during the continuance of the Centennial Exhibition a central place for denominational communication and information, a deposi-

tory for sale and distribution of our books, tracts, and papers, and a course of lectures on the evenings of Sunday, Tuesday, and Friday of each week, gratuitously given by several of our well-known ministers. The chief expense attending the enterprise will be in liberal advertisement.

Within the year, we have issued the volume of "Daily Praise and Prayer," and three tracts, — "Orthodoxy an Enemy of Christianity," by Rev. J. T. Sunderland; "Revivals, Natural and Artificial," by Rev. J. F. Clarke; and the "Unitarian Faith," by Rev. C. H. Brigham. We have also published a cheap edition of the "Life of Rev. Samuel J. May;" the stereotype plates of the volume having been generously presented to the Association by the Biographers, to whom our thanks are due. Fresh tracts on new questions of our time, or on new phases of old questions, are greatly needed. By producing such new tracts, or by more widespread circulation of our literature already existing, we may, with increased resources, profitably, and to an extent unmeasured, enlarge our work by the printed page.

The pressure of the hard times has increased the applications to our treasury for aid to feeble societies. Although we have not been able to respond to all the calls that have come, we have helped many societies East and West according to our means; studying carefully each appeal, that we may act with wise discretion. As in the administration of all charities, it is impossible always to know the actual necessity, and to judge whether the help that comes easily is too willingly accepted. Surely nothing is more fatal to enterprise, and to all nobler qualities and promise of life, than needless reliance upon charity. In our votes we are compelled to trust largely to that nice sense of honor and desire for independence, which are a prime condition of spiritual health, and which should rule a church as absolutely as every person in it.

The societies which, for the whole or part of the year, have received aid from our treasury, are the following: Augusta, Presque Isle, Farmington, North New Portland, Waterville, Me.; Exeter, Lancaster, Newport, Milford, N. H.; Stowe, Vt.; Ayer, Bedford, Berlin, Carlisle, Chelmsford, Dover, Holyoke, Hyde Park, Malden, Mendon, Montague, East Marshfield, South Natick, Needham, Rowe, Tyngsboro', Vineyard Haven, Warwick, Mass.; Brooklyn, Ct.; Newark, Vineland, N. J.; Ithaca, N. Y.; North-

umberland, Pa.; Wilmington, Del.; Washington, D. C.; Nashville, Tenn.; Ann Arbor, Jackson, Mich.; Indianapolis, Ind.; St. Paul, Minn.; Rev. Mr. Douthit, Shelbyville, Ill.; Rev. J. L. Jones and Rev. G. W. Cooke, Wisconsin; Lincoln, Neb.; Rev. D. W. Utter, Olympia, W. T.

In addition to these appropriations, we have paid various small sums to the local needs of the several local conferences; have continued the salary of the Secretary of the Maine Conference, who devotes his full time as travelling missionary in that State; and, in conjunction with the Channing Conference, have sustained the Seamen's Mission at Vineyard Haven, where, with reading-room, chapel, distribution of books and tracts, and religious services in the week as well as on Sunday, Rev. D. W. Stevens, having found his true place, continues his faithful labors.

Of these societies, some are small and weak, and offer little promise of growth. They are in New England towns which are not increasing in population or prosperity,—their young life being annually drawn off to other communities,—and are no stronger to-day than twenty years ago. But as the fountains feed the rivers, and the rivers fill the sea, so these little churches are sources of an influence that cannot be measured. Our one hundred dollars help is, in many cases, the alternative that sustains the minister, keeps open the church, alive the Sunday-school, and a living influence of our faith even in the home. These small societies educate their boys and girls, and send them out as leaders in all the best activities that carry the world forward. By their contributions, our city churches are made strong. The strongest of them could not afford to lose the strength derived from such sources. The records of these village churches often show their children, of thirty years ago, to-day in conspicuous places all over the land. In the judgment of many, the help we render to the weak churches of New England is, in effective missionary service, second to no other. We have not, at the same time, neglected the endeavor to plant new societies in important centres of growth, that give promise of speedy self-support and large influence. In this respect, the East no less than the West is missionary ground. Holyoke, Mass., and Newark, N. J., offer a field of promise no less hopeful than Indianapolis and St. Paul. That our too sanguine expectations are not realized should not discourage or relax our effort, but only teach wise patience

and renewed zeal. The simple arithmetic of geometrical progression assures the boy that if he will invest a penny, and then every day double his investment, he will, in forty days, have more than five hundred thousand millions of dollars, — enough to pay the United States national debt twice over. But it is not easy to put in practice the simple theory. So we know that if we will, every year, establish ten new churches, we shall speedily possess the continent. But experiments are costly, and results unexpectedly disappointing. Churches are not suddenly created at command. They must *grow*.

Repeatedly we are urged to send a missionary, or start a church, in some promising field, where surely it shall only need that a glimpse be afforded of our glorious faith, and the people will throng to its support! But years come and go; and when the novelty and the first flush of enthusiasm have passed, and the people settle down to the steady work of Christian life, to establish a church seems like the growth of an oak, which cannot be hurried, but must strike its roots into the soil of long experience and habit, and gain vitality by many a day of aspiration and prayer. In short, to establish a church anywhere, East or West, requires immense patience and perseverance of the saints.

The excellent missionary service of Rev. Dr. Stebbins, at Ithaca, N. Y., and Rev. C. H. Brigham, at Ann Arbor, Mich., continues to prosper among the college students of those places. As these students every year go forth, the liberal influence will surely multiply in geometrical progression. Unsectarian State Universities, endowed by munificent Congressional grants of public land, are superseding the sectarian colleges that hitherto have supplied the Western need. In Missouri, Nebraska, Wisconsin, Iowa, these universities, fast pushing forward to large prosperity and influence, offer inviting opportunity for missionary service similar to that of Ithaca and Ann Arbor. In no better way could our missionary work in the West be enlarged, than by placing at every one of these universities a scholarly and able preacher.

During the winter, the Washington Church has received special attention from your committee. With a small appropriation toward extra expenses, in co-operation with the committee at Washington, we have sent thither some of our well-known preachers. The large hearing accorded to them demonstrates

the eagerness of the people to hear our word, when strongly presented, and the importance of the national metropolis for widely proclaiming our faith and principles. More and more, every year, is Washington becoming a centre of intellectual and social as well as political influence, attracting numerous visitors, influential and representative, from all parts of the land. Our church edifice there has long been deemed unsuitable. Our desire for a better one has unfortunately encountered a series of special obstacles. A rare opportunity now offers for purchase of a suitable church edifice, centrally located, plain, substantial, commodious, convenient, of good acoustic properties, — with organ, furniture, vestry, and all needful appurtenances, — in every way admirable, and at a moderate cost, of which the Washington Society will guarantee half. If the denomination can now summon its effort, and raise \$30,000, this long-talked-of enterprise can be made a success.

Rev. H. F. Bond, at Los Pinos, and Rev. E. H. Danforth, at White-river Junction, as agents among the Ute Indians in Colorado, in their self-sacrificing and humane work, bear with them the entire confidence and hearty sympathy of many brethren. Nominated by us, their salary is paid, with a small allowance for employes at headquarters, by the government, to whom they are responsible. Inviting us to this co-operation, the government presumes on our part some active substantial aid beyond that of nominating trustworthy men. For schools and industrial guidance and help, the Society of Friends and the Episcopal Church devote annually many thousand dollars. Thus far, the Unitarians have done nothing worth mention. Our too slender resources have not enabled us to supplement this work as we desire. It unhappily reveals the low sectarian estimate put upon our work, that we encounter the poor question, Do you expect to make Unitarians of the Ute Indians? Although this mission promises no brilliant result, and may be less fascinating than discussions of the origin of the universe, let us in this work of Christian civilization, side by side with Methodists and Quakers, do our duty as a Christian people.

The number of vacant pulpits, and of unsettled ministers willing to work, offers a problem of prime importance, and of no small perplexity. Your officers endeavor to render every service within their power in helping to solve it. While the pulpit demand is liable to become falsely fastidious and unreasonably

critical, the increase of popular intelligence, with its exacting demand for high attainments and more effective service, must be recognized, and should be welcomed, as, in the main, a wholesome sign of increasing life. In this, as in other years, we have made a small appropriation to the Beneficiary Funds of the Cambridge Divinity School, and the Meadville Theological School; leaving with the professors the responsibility of determining the merit and promise of the men who receive the bounty. It is claimed that our Theological Schools show as large a percentage of successful men among their graduates as the Schools of Law and Medicine, and the ranks of Commerce. In other professions, the prospect of ample income may justify debts incurred in education; but to enter the Ministry thus burdened is to assume an encumbrance that threatens one's independence, his spiritual-mindedness, and the best service of his calling.

The meetings of the Local Conferences your Secretary deems it at once his duty and his pleasure to attend, both that he may make what contribution he can to their interest, and get the benefit of their suggestion and guidance for the general work. These meetings have not proved the transient flush of sentimental excitement that many feared. They are evidently taking an important place, and filling a need in our religious life. They are growing in interest, the attendance increasing, the essays and discussions leaving speculative metaphysics and controversy, and tending more to the practical, both for culture of the divine life within, and for effective missionary work in the world around. As seen in our Conferences, the tone of our denominational life grows more healthy; less morbid with critical introspection and complaint, and less boastful. We are ceasing to boast of superior breadth and advancement, and trying to attest the high possession. There is less disposition to pluck up the corn, to see if it is growing, — more eagerness to plant more; less disposition to scold because others cannot sing, — more effort to win and teach them by our own song.

For the most efficient administration of our trust, it is much to be regretted that the date of taking the annual collection has been gradually delayed till the close of our financial year. While the various churches needing help eagerly desire to know early on what they may depend, your committee are compelled to feel their way forward blindly and doubtfully in expectation of resources for which they can only hopefully trust. Several

years since, it was voted to close the annual collection on the second Sunday of November. The effect has been to delay till that date the beginning of the collection. Often it proves a dark, wet, unfavorable day. The collection is postponed. Thanksgiving soon brings the charities of the opening winter, speedily followed by the Christmas season and the New Year, with easy delays ; till practically our collections are postponed until April. We urgently recommend that a date for the annual collection be assigned soon after the meeting of the National Conference, in September ; that with the impulse and inspiration of that meeting, followed by the help of the autumnal meetings of the Local Conferences, and using the favorable season of October, the annual contribution may be promptly gathered in.

It is said that one of our ministers, noted for obtaining from his people large gifts for benevolent purposes, on being requested to impart the secret of his success, replied that his secret was a simple one. "When I desire money, *I ask for it.*" Yet that simple reply reveals the chief secret of our shortcoming. The Unitarian people rarely prove themselves of stinted benevolence when shown a worthy object commanding their approval. It only remains for our ministers to show themselves fit leaders, by devising benevolent work worthy of their people's approval ; and then, in generous confidence, not failing faithfully to *ask*. By this simple secret, we confidently believe that our missionary work could be steadily carried at the annual mark of \$50,000 ; and double that sum would be but a small percentage of the wealth wielded by the Unitarians of America.

There are those among us, who, disappointed with the small numbers of our denomination and the slow success of our cause, grow weary of the isolation of a minority, and discouraged as if with failure. Shall we, then, forget that the progress of truth, even of Christianity itself, has always been slow ; that the divine heights are won by toilsome ascent ; that it is the very condition of saintly spirituality that the servants of the highest and best will always be in a minority ? Others there are who deem our work done, our mission concluded, our denomination ready to die, because liberality is all abroad. Because our success is larger than we looked for, are we, then, ready to abandon our work ? The dogmas of fifty years ago are modified, spiritualized

with fresh interpretations, or laid away on dusty shelves ; while a more genial, practical Christianity is preached in all sects. Shall we cease to cultivate fruits and flowers because our neighbors' gardens are improving, and fast rivalling our own, or because, under the genial sun, the whole landscape is becoming a grand garden of the Lord? Shall we not also remember that there is much wilderness yet, and many waste places to be reclaimed ; that there is large room for many gardens, and call for all workmen of the Lord? We cannot monopolize the Lord's work; and our best work is done, not by trampling down any vines that others plant, or by sneering disparagement of their well-meant efforts, however crude. If we will but sweetly, faithfully, do our own part, there is room and demand for us, and a sure harvest. In short, it should but inspire fresh faith and zeal *to see* that all Christendom is moving forward toward that larger liberality, and more practical Christianity, in which our Fathers led the way.

There are those again, who are weary of sectarian strife and bitterness, and who hold aloof from all activity for the truth for fear of repeating it. But the service of the Liberal Faith is the very destruction of dogmatic controversy. We promote charity, not by silence, but by proclaiming liberty and brotherly love. There is, indeed, a pharisaic, partisan propagandism of bigotry, that would compass land and sea to gain one proselyte, and make him tenfold more a child of hell than before. It is the propagandism of the winter, that only freezes the fountains, and blasts the flowers, and spreads desolation in its path. But there is another propagandism of the sun that pours light and warmth and gladness into every nook and corner of the planet; brings with it the summer, its fragrance and beauty, and wealth of fruits and flowers. Such is the gospel of glad tidings, to proclaim which Jesus lived and died; for which apostles and martyrs have witnessed and gone to their graves. By the call of a noble faith in the living, loving, and righteous God, in man his child, the heir of the ages, in life and its blessedness, in immortality and its hopes, we are summoned, as by the very call of Heaven, to be propagandists of this blessed sunshine, — the pure gospel of light and warmth and gladness.

There are those who seem to consider our mission solely that of explorers for new truth. They would make us pioneers in the wilderness, who, as fast as civilization approaches, abandon

their cabins and move on; or wandering Arabs, the very Bedouins of the desert, roaming up and down the universe in quest of novelty, never staying in one place long enough to plant a garden, establish a home, or erect a temple. Surely we should keep open ear for every divine message, and open house for every angel visitant; but let us not forget how far the world is yet from knowing and receiving the Sermon on the Mount, and how much farther from practising the familiar truth we know. When we consider the gross theology that still bears sway among millions of the American people, and the worse morals that corrupt society and the state,—surely we have before us work enough for one generation, to bring the people to the sight and practice of the pure Christianity for which our Fathers formed this Association.

‘In the spiritual life of churches which are loyal to Christianity according to a rational and practical interpretation, we find enough to encourage and stimulate our missionary zeal. If Unitarians are not the best people on this planet, certainly there is nothing in their faith to excuse them. Without instituting ungracious comparisons, this may be justly said: Wherever from Atlantic to Pacific shore you find a Unitarian church, there you find a band of men and women who are in the front rank of all beneficent activities of education, philanthropy, commercial honor, and integrity. And America would be, not harmed, but thrice blessed, if, in every hamlet, village, and city, there could be established a church of Unitarian Christianity.

As the years go on, death reveals to us the worth of treasures we have lost, and sends back vividly to our thought memories that are precious and inspiring. The experiences of our own homes teach us that our faith is a blessed one for life and for death. Noble spirits who have finished their course and gone to their reward beckon us up and on. The past year has called to higher service Rev. Athanase Coquerel, *filis*, whose heroism and eloquence so grandly served the cause of liberty in the Church of France; Rev. Edmund Hamilton Sears, whose genius has enriched the religious literature of our time, and whose sweet hymns are sung in the Christmas festivities of all Christendom; Rev. Nathaniel Hall, whose saintly presence is a benediction that has not passed away; and Hon. John Wells, Judge of the Supreme Court of Massachusetts, and President of this Association, whose spotless character and life best illus-

trate the faith and principles he so earnestly desired to publish abroad through our missionary work. As we recall their names, may we take up the burden they have laid down, and reverently follow in the footsteps of their faithful service and honored examples !

In behalf of the Committee,

RUSH R. SHIPPEN,
Secretary.

The Report was accepted.

Rev. E. E. HALE, in behalf of the Committee on Revision of the By-Laws, offered the following amendments, to be voted upon next year:—

ART. III. The officers shall be a President, two Vice-Presidents, a Secretary, and one or more Assistant Secretaries, a Treasurer, and eighteen other persons, who, with them, shall constitute a Board of Directors. These officers, fourteen of whom, at least, shall be laymen, shall be chosen by ballot at the Annual Meeting. The President, Vice-Presidents, Secretaries, and Treasurer shall be chosen annually, to serve for one year each, or until their successors are chosen. The other directors shall be chosen for three years, or until their successors are chosen ; and one-third shall be chosen annually. But, at the Annual Meeting of 1877, the full number of eighteen shall be chosen, — six for one year, six for two years, and six for three years.

ART. IV. This Board shall meet at least once in three months, eight constituting a quorum ; and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings ; and to call special meetings of the Corporation whenever they shall deem it necessary or expedient.

They may choose from their own number an Executive Committee, which shall meet at the call of the Secretary or President, and shall have charge of such business as may be intrusted to it by the Board of Directors.

ARTS. V. and VI. Change "Executive Committee" to "Board of Directors."

After remarks by Rev. E. E. HALE, ARTHUR T. LYMAN, Rev. JOHN CORDNER, D.D., Rev. R. R. SHIPPEN, Rev. S. C. BEANE, Rev. LYMAN CLARK, Rev. AUGUSTUS WOODBURY, Rev. CHARLES NOYES, Hon. SETH PADELFORD, it was voted, on motion of Mr. Hale, that the Nominating Committee, next

year, report a list of names in accordance with the changes proposed.

Mr. WOODBURY offered the following amendment for consideration next year:—

ART. III. The officers shall be a President, two Vice-Presidents, a Secretary, and one or more Assistant Secretaries, a Treasurer, and twelve other persons, who shall constitute a Board of Directors. These officers, six of whom, at least, shall be laymen, shall be chosen by ballot at the Annual Meeting. The President, Vice-Presidents, Secretaries, and Treasurer shall be chosen annually to serve for one year each, or until their successors are chosen. The other Directors shall be chosen for three years, or until their successors are chosen; and one-third, four for one year, four for two years, and four for three years.

After a brief recess, the meeting was called to order, and the President, with a few remarks added by Rev. R. LAIRD COLLIER, D.D., introduced, with cordial welcome, GEORGE BUCKTON, Esq., representative of the British and Foreign Unitarian Association. Mr. BUCKTON, received with hearty applause, spoke of the satisfaction derived from his two months' visit and travels in America, and of his interest in the Unitarian cause here and at home, and read to the meeting the following letter from the Secretary of the British and Foreign Unitarian Association:

BRITISH AND FOREIGN UNIT. ASSO. OFFICES, }
37 NORFOLK STREET, STRAND, W.C., April 25, 1876. }

DEAR MR. BUCKTON, — You are visiting our American brethren in the year of a great and an inspiring celebration, — the Centennial of their national independence.

The Committee of the British and Foreign Unitarian Association are glad to learn that it is your purpose to take advantage of so happy an occasion to be present at the Annual Meeting of the American Unitarian Association, and I am desirous to request that you will kindly undertake the office of our representative at this anniversary of their society.

It was in the interest of humanity that our Associations were formed; and they have prospered only in the proportion in which, free from narrow, sectarian aims, they have upheld Christ's doctrine of the religion of love to God and man as the surest basis of national welfare. The patriotism, therefore, of an exceptional and noteworthy

year, rich with noble memories, cannot lessen the interest of the Unitarian cause, — which, indeed, in the most trying and painful crisis of American history, proved itself, by many glorious examples, to be the cause of national principle and honor.

The liberal sentiment of Europe, weighed down by its enormous difficulties in the struggle with Old-World superstitions and oppressions, imagined at one time that the problem of social, as of political and religious, redemption was reserved for the New World to solve, on its new soil, unstained with the sad remembrances of past tyranny over the bodies and souls of men. We have awakened to a newer hope, and we have seen that it is in the culture of mankind, not in mere advantages of circumstance, that we must find the elements of future promise for the race. The greater, then, is the reason for uniting closer, by free intercourse and communion, the sympathies of those everywhere, who are already one in the reverence of truth, in the worship of right, in the desire to diffuse the blessed influences of piety and goodness. It is in a great, common work that we are engaged; and we may thankfully own therein the dependence upon each other's help, experience, and counsel.

Americans who really know our people do not need to be told how entirely we rejoice with them in every thing that illustrates the greatness, the true glory, of their nation. It is our own. We can never believe that their interests are not identified with the interests of our own republic; while, in our allegiance to the greater kingdom of truth and righteousness, we enjoy advantages so perfectly international that every added gain of the one is a common privilege, every triumph of the other a common blessing.

I beg to add that the Council of the Association, at their meeting of April 25, just held, have confirmed the commission with which you were entrusted on our behalf, assured that you will worthily express the feelings of deep respect with which the Unitarians of Great Britain regard the distinguished services, in the cause of religious truth and progress, of the zealous supporters and friends of the American Unitarian Association.

Believe me, dear sir, with kind regards, faithfully yours,

HENRY IERSON,

General and Corresponding Secretary.

GEORGE BUCKTON, Esq.

The President responded with expressions of gratification at Mr. BUCKTON's visit, begging him to carry to his friends at home assurances of fraternal regard from their brethren in America.

Introduced by the President, Rev. G. REYNOLDS, of Concord,

offered remarks emphasizing that part of the Report which advocated the wisdom of aiding feeble societies in New England.

The President then introduced Rev. R. A. GRIFFIN, recently pastor of the Baptist Church in Zanesville, Ohio, who spoke of his experience in coming to the Unitarian faith, and urged the Unitarians to more missionary zeal.

The Secretary reported the Unitarian Church of New Orleans as desiring aid towards extinguishing its debt of \$30,000, and asked the meeting to hear a statement by its representatives present. Rev. Dr. SPAULDING made a brief appeal in its behalf, and was followed by JOHN DYMOND, Esq., a layman of the Society, who presented their need, briefly and effectively; after which, it was voted, upon motion of Rev. E. C. TOWNE, and after a few remarks by Rev. CHARLES NOYES, that the Executive Committee of the Unitarian Association be authorized to raise the sum of \$5,000, in aid of any efficient plan to sustain the Unitarian Church in New Orleans.

Rev. CRAWFORD NIGHTINGALE entered a protest against a prepared order of business, as an infringement of the rights of free discussion; and proceeded to speak on the condition of the religious world and the duties of Unitarians.

By invitation of the Chair, Rev. W. H. CUDWORTH spoke of the Unitarian Church in Washington, and its present opportunity to purchase a suitable church edifice, with help from the denomination.

Rev. T. D. HOWARD presented the report of the Committee on the Election of Officers, by which it appeared that the list regularly nominated had been elected for the ensuing year, as follows:—

HENRY P. KIDDER	<i>President.</i>
WILLIAM C. BRYANT }	<i>Vice-Presidents.</i>
CHARLES A. STEVENS }	
Rev. RUSH R. SHIPPEN	<i>Secretary.</i>
GEORGE W. FOX	<i>Assistant Secretary.</i>
ARTHUR T. LYMAN	<i>Treasurer.</i>

Directors.

Rev. GEORGE L. CHANEY,	CHARLES ALLEN,
Rev. EDWARD C. GUILD,	THOMAS GAFFIELD,
Rev. JOHN C. KIMBALL,	JOSEPH B. MOORS,
Rev. GRINDALL REYNOLDS,	JOHN W. WETHERELL,
Rev. CARLTON A. STAPLES,	WILLIAM L. WHITNEY,
Rev. SAMUEL B. STEWART,	Miss ELIZABETH P. CHANNING,
Rev. JOHN F. W. WARE,	Mrs. FREDERICK T. GRAY.

It was voted that the President appoint, during the year, a Nominating Committee of five, to present a list of candidates for election as officers at the next Annual Meeting; and, on motion of Rev. CHARLES NOYES, they were directed to issue to all members of the Association a circular inviting nominations.*

It was voted that the President appoint two auditors for next year's accounts.

Rev. W. B. SMITH suggested that the second Sunday in October be fixed as the day for the annual contribution for the Association.

After the singing of the doxology, the meeting adjourned.

EVENING MEETING.

ON Tuesday evening, at half-past seven, a public meeting of the Association was held at Music Hall.

After singing, to the tune of "Ward," Bowring's hymn, "How shall we praise Thee, Lord of light!" prayer was offered by Rev. JOHN CORDNER, D.D., of Montreal.

The meeting was addressed by the President, HENRY P. KIDDER, Esq.; by Rev. H. N. BROWN, of Brookline; Rev. T. L. ELIOT, of Portland, Oregon; Rev. J. B. HARRISON, of Vine-land, N. J.; Rev. R. LAIRD COLLIER, D.D., of Boston; and Rev. BROOKE HERFORD, of Chicago.

The following condensed reports of the several speeches are copied from the "Christian Register":—

The President, Mr. KIDDER, said it was a pleasant duty to welcome the audience to the Fifty-first Anniversary of the Association. Many of them had heard the report of the Secretary, giving the record of the work for the past year. It is a modest report. The Committee do not boast of it, and can only say they wish it were much larger. He wished to remind them that they had to measure their work by the means at their command. The claims upon them have been very large, and this is a reason why greater sacrifices should be made. More money is needed to carry on the work, and Mr. Kidder made an urgent appeal for it. He then introduced

Rev. HOWARD N. BROWN, of Brookline, who said: Our Unitarian gospel, as we are accustomed to say, is a gospel of practical

righteousness, and one designed to make better men and women, and to secure better fruit in the outward life. But it is at times charged upon us that we emphasize too strongly the outward, visible works. It is supposed that faith, hope, and charity we have thrown aside, and adopted in their place something which answers as a science of morality, by means of which, as by a rule in mathematics, we confidently expect to work out heaven as a result. It may be that something of this charge is deserved, but he thought that we had put new life and meaning into man's aspiration for righteousness. And who among us *does* suppose that our activity lies upon this surface crust? Let us be certain of this, that our free methods allow us to reach the deepest springs of human action. There ought, at least, to be no people on the face of the earth, whose hearts as well as whose heads should be more active than ours. One of the plainest of all facts is this, — that manhood and womanhood grow only out of a free condition.

Referring, then, to the character of Judge Wells, he said that what Judge Wells was had been already told as well as tongue could tell it; but he desired to emphasize the fact that he was a Unitarian. He did it in no sectarian spirit, but because it affords a complete answer to the charge that Unitarianism tends to make men Pharisees. Two things were supremely characteristic of him: First, that all his faculties were sustained and nourished by his moral or religious nature. Secondly, that from the beginning of his career he took his life all into his own hands. Circumstances never made him; he forced circumstances to pay a tribute to his purposes. His life is for us a vindication from the charge of shallowness in our purposes and aims. If he were asked to give in a few words a key to the character of Judge Wells, he would say it was his complete power of self-control, — meaning, of course, the command of that higher part of our nature, of which we hardly know whether it is self or God.

Rev. THOMAS L. ELIOT, of Portland, Oregon, was next introduced. "You hardly can imagine how odd it is to a man out from the Pacific Coast, — accustomed as we are, from week to week, to wait until the 'Register' comes around, and then to open it with a genuine Pacific-Coast appetite for the news from Boston, — to feel himself here in Music Hall, where I stood for the last time eleven years ago, and to think that he in a very small

way may be a part of the pie which is to be eaten, instead of one of those to eat it." Then, dropping pleasantries, Mr. Eliot gave a warm and animated account of missionary life in Oregon, and the sacrifices it imposes. His co-laborer there, Rev. Mr. Utter, came in for strong words of commendation. The last word of Brother Utter as they parted was, "Do your best for us." Brother Utter always said "us," not "you." After free consultation, they had decided to do circuit work in Washington Territory. What they need in such sections is the men who go about from place to place, riding on horseback, sleeping in bad hotels, and preaching the gospel of Jesus Christ whether men want to, or don't want to, open their ears. And for this work it is a thousand times better to take one of your best men, a regal man. Brother Utter is doing this work, and he has captured one town. They agreed also that it was rather their business to Christianize liberality than to liberalize Christianity; that their work must be constructive. He hoped and trusted that the great missionary work of the churches would be near to the hearts of his hearers; that the spirit of Christ would fill their hearts: then they would feel, and then they would give. The incidents and anecdotes told in Mr. Eliot's address would be lost in an abstract, but they showed in a vivid manner just what sacrifice the work in this field required. His story of a brother missionary, a Universalist, who received but \$300 last year for his work, and was obliged to sell off his stock to the amount of \$500 to keep out of debt, excited much interest and sympathy.

The hymn written by Milton, in 1648, "The Lord will come, and not be slow," was then sung to the tune of "Hummel."

Rev. J. B. HARRISON, of Vineland, N. J., said that missionary work was natural, and would have to go on, because the feelings that send men into it are natural to the minds and hearts of men. People get tired of it sometimes, but it will not stop. They get tired of housekeeping, but it does not stop. They get tired of living, but it is not very easy to quit, and so it goes on. When two fluids are separated by a membrane and are at rest, they remain separated; but, if you start one of them in motion, the other liquid goes through, and you cannot help it. So when there are living forces in the hearts and lives of men, which shine out in their conduct and word, other people feel it, and they go to work, too; and so activity is a great means of

joining people together. He was sure the missionary spirit would not stop, because the Divine Spirit could not be exhausted. Its ceaseless influx into the hearts of men keeps up their aspiration. He described his field of labor as a monotonous, dead-level sand-field in New Jersey, with nothing interesting or poetic or romantic about it; only there are some hundreds of New England people there, who are interested about the moral and intellectual education of their children. He hoped that all their hearts and lives might be filled with an impulsion to do something. If it got to be full tide in Boston, it would creep down the coast, fill the wide-spreading lagoons and creeks and bays of New Jersey, and they would have high tide there, too.

The PRESIDENT. — Boston is considered so decidedly the headquarters of Unitarianism, that the Committee thought it proper that one real Bostonian should speak to you. Applause greeted this introduction of the

REV. ROBERT LAIRD COLLIER. — I am glad, dear friends, I hail from Boston. You have all heard the story, — for I am rather of the opinion that I told it myself here four or five years ago, — that when Lord Lyons came over to be the British minister he got to Washington in hot weather, and made a little excursion, going to Niagara Falls, Buffalo, and down probably by Cincinnati, New York, Philadelphia, Baltimore, and Washington. Mr. Webster was then Secretary of State. Lord Lyons met him, and said he had been all about America. "Have you been to Boston, my lord?" Mr. Webster said. "No, I didn't go to Boston." "Then, may I inform you that you have not been ANYWHERE." Now, I am from Boston, — a city set upon a hill, whose light cannot be hid. I have a friend here, who hails from Chicago; and when I am through telling you about the land where he was born, he will tell you about the land where I was born again. However, living in England two years, the committee have given me a text, asking me to speak to you about English Unitarianism.

First, speaking of the contrasts. They have fewer congregations in England than we have. You who have not been in England, and lived there, can scarcely understand how the Established Church overshadows all the dissenting sects. I sometimes thought, while I was in England, that, if I had been born into the Established Church, I would never have left it. Their

cathedrals are so great and grand, and just to my mind ; their church-worship so dignified, historic, æsthetic, and just to my mind ; and Dean Stanley used to preach such glorious Unitarianism, — free and full, and nobody found fault, — that it was just to my mind. So from this reason, if from no other, — the prominence of the Established Church, — their congregations are fewer in number than ours.

Next, they have fewer *strong* congregations — strong in numbers, strong socially — than we have in America. And I think, although — to use the expression of a friend — we are given to talking with our mouths, that we have more commanding ministers than they have. They are also more conventional than we are. Our manners are freer socially, and in every other way.

I think that the English community is less knowing to Unitarian thought, and less influenced by Unitarian thought, than the American community. Now, that is all I am going to say on that side of the question.

They have more working congregations in England than we have in America. They have more congregations with men and women in them, who go to Unitarian congregations to worship *God* only, and to work righteousness only, than we have in America. And the people in those congregations are more loyal to Unitarian thought and Unitarian principle than we are. When a man *does* stand up socially and jostle against the Established Church, and when he trains his children in a dissenting denomination, especially in the Unitarian belief and in a Unitarian community, it *means* something, and so stands for something ; and the noblest men and most heroic men and most devout Christian women I ever met in my life, I have met in the Unitarian congregations of England. In my church, I can truthfully say, I scarcely knew a young man or woman who was a drone or an idler. I met young men and women of culture and wealth, every day that I was in town, with their religious books and their tracts and their denominational newspapers, down among the poor and the humble, reading to them and ministering to them and communing with them and helping them ; and that was the normal condition of things in my society in Leicester.

Another point, — and this will surprise you, — and that is, that the Unitarian congregations of Great Britain are infinitely

more democratic than we are in America. In my congregations I had the wealthiest men in the community, and with them I had the poorest and the humblest. They sat side by side. There was not a seat that any poor man in the church could not pay for. "I miss the poor people here," I said, when I began to preach at the Second Church. They are not in our congregations; and why not? They cannot be. I have no objections to your building great, magnificent cathedrals. I wish you would build more of them; but, in the name of God, *pay* for them. But not only that: if you can build them and pay for them, then do as they do in nearly all Unitarian chapels in Great Britain, — let the poor people in; and do as a good brother in England said, they supported the chapels. "We folks who went to sit in good comfortable seats and hear music, we just put our hands into our pockets and pay for them." I wish we could import this spirit of sacrifice and democracy into Boston.

Of course, there are certain points of likeness. The first thing you hear the Unitarians in England emphasize is this matter of liberty. The second thing was just what we heard this morning. We have the truth; but with the liberty and the truth we have not taken the world. We lack something, and we are all feeling out for it. What is it? It is action. We may talk liberty and truth from now to doomsday, and unless we put liberty and truth into action, we shall not do our duty towards God or our duty towards man. He, Mr. Collier, did not believe that religion was going down, in spite of the assertions of the radicals and the materialists. There are more communicants in the evangelical churches, in proportion to the population, than in the year 1800. He believed that religion will survive. But, as Burke said at the close of his great speech at Bristol, "When we run, applaud us; when we fall, console us; when we recover, cheer us; but let us *go on*."

Rev. BROOKE HERFORD said: After having been so pointedly alluded to, as confirming all Mr. Collier's remarks about English Unitarianism, I am bound to make a bad speech; otherwise it would not bear out what he said, — that you have all the talking here. However, he did it so handsomely that I don't mind. As long as he will own that we have the work, I will be thankful, and let him have the talking. I thought this morning, as I was coming through those beautiful Berkshire hills of

yours, — which are really almost as beautiful as some of our English hills, — I thought I should like to speak a word or two about some of the difficulties of our Unitarian work. I have just three difficulties to speak of. I am not going to enter into the ground of some of those difficulties of which Mr. Eliot spoke. I come nearer home. I am not here as a representative of the far West, for we consider Chicago as about the centre of the universe. I speak of the difficulties as they present themselves to those of us who are working on in the usual humdrum Unitarian work.

I suppose, after all, we had better admit it, and admit it handsomely, that our prime difficulty is with ourselves. Somehow or other, Unitarianism seems to invoke or produce a kind of character which does not enter heartily into Moody and Sankey revivals, — however much our friend (Mr. Collier) may tell us that we may go to them, — which does not work in regiments, in battalions. It seems to involve a certain strong, stiff, often prickly, individuality. He might have spoken of that as equally characteristic of both sides of the Atlantic. I remember there was a little saying that once tickled Mr. Cobden very much, and he very often quoted it. It was with reference to the Unitarians of Chowbent, one of our Lancashire towns. Lancashire is about one of the stiffest-backed places in England, and the saying goes about in that neighborhood when a man is utterly impracticable, and you cannot do any thing with him : “Thou art like a Chowbent Unitarian : thou wilt go *no* road.” This spirit comes out, too, in many other ways ; and we cannot help finding it. One of my best friends in the north of England, who is absolutely saturated through and through with that spirit of individualism, so that he is obliged conscientiously to decline to work with almost everybody about him, was once asked, “What *do* you consider yourself ? ” “ I am afraid I must consider myself a solitary member of the Church Universal.” Those are two types of the cast of character that we have among Unitarians ; and it makes it very difficult to get up any strong, effective association. Still, often out of that comes the very strength of Unitarianism, — a strength which keeps our congregations living and strong, generation after generation, even in spite of the fact, for instance, that in England we have no great preachers to speak of. It is associated with a sturdy self-reliance, with a spirit that speaks for itself. I have sometimes said to my

friends in England, that Unitarians make splendid Christians if you can only get them converted. It is some comfort, however, to know that, wherever you find them, they are almost sure to be doing some good work. If there is a movement going on against local or municipal corruption anywhere, some of them are sure to be the strongest-backed men in it; and if there is any other movement, philanthropic or educational, going on for good in the community, you are pretty sure to find some of them among it.

Our second difficulty I might put as being with ourselves, — as being with one another. I mean that, even with such organization as we do manage, we cannot agree what to do with it; and half our time and strength is frittered away and weakened in discussions *how* we are to work together. There are some who would arm us with the works of Channing, and the Unitarian tracts. Others say these are no good now; that what we want is a cheap edition of the works of Theodore Parker. Some call for moderation in presenting our views; others say, "We want red-hot shot. Pour it into them!" There are some who want the East and the West to break up partnership, and to carry on their work each on its own responsibility. I am a Western Unitarian, and out there we think we are a very special race. I have been told that until I am sure of it. We are not great Scripturalists there. That is not our strong point. But there is one text that comes into my mind, that we seem to pin our faith on; and that is, "As far as the East is from the West." Yet I find that there is not a truer, broader fellowship anywhere. I hear, from some of those who came out of other denominations, of the secret grumbling and unbrotherly feeling that exist among them; and they have said that they have nowhere found such brotherliness, such a true heart-feeling, as they find among us.

The third difficulty is with our opponents. And certainly our opponents do manifest a tenacity of life, a dogged and almost pig-headed failure to comprehend the logical position that they ought to take, and an adherence to something which we have again and again showed them has not a leg to stand on. We have proved it in England, and you have proved it here beyond all possibility of doubt, that Orthodoxy is tottering to its foundations. We have gone round about it, blowing our ecclesiastical trumpets, and expecting it to come down, like a sort of combination of Joshua and Colonel Crockett; but it keeps on.

We hear that the people are dissatisfied with the popular theology. My trouble is that they are a great deal too much satisfied with it. I believe that the work of showing that some of those doctrines for which the churches stand have no foundation in reason or Scripture ; that the work of giving to some of those doctrines which are ready to fall, if men would only speak out against them, a good strong knock, which shall ring against their rotten trunks, and bring down the old, sapless trees, — I believe that this work is still to be done.

Well, we have these difficulties ; and yet I feel, — I feel it out there, and I have felt it all through my ministry, — that, with all these difficulties, we have very great encouragement. After all, we have never had a better ear than we have to-day for whatever good thing we have to say. And the very way in which others are preaching our gospel and stealing our thunder, — I don't grudge it them, — that is an encouragement to us, and shows us that the minds of men are ready, if we can only learn the secret of so speaking as to arrest their attention, and to draw them in and make them listen. And the very doubts and scepticisms which exist among ourselves, and which seem to hinder our work and give somewhat of hesitation to our tones, — these very doubts, it seems to me, are so honest and so earnest, and there is such a fearless spirit of facing truth, and desiring to know the uttermost truth, that I can only feel encouragement in it ; and that, in time, we shall learn to see what the word is that we have to speak, and to speak it with a ring of earnestness.

A closing hymn, —

“ On thy Church, O Power Divine,
Cause thy glorious face to shine,” —

was sung to the tune of “ Rosefield,” and the benediction was pronounced by Rev. GEORGE W. HOSMER, D.D.

INTEREST: Amount paid for legal services, &c.*	49.70
PROFIT AND LOSS: Amount received last year in duplicate, and refunded*	20.00
INVESTMENT GENERAL FUND: Amount reinvested and temporarily lent on this account	17,491.33
INVESTMENT KING FUND: Amount invested on this account	10,000.00
TEMPORARY INVESTMENT: Amount temporarily lent	21,000.00
INCOME OF LIENOW TRUST FUND: Amount paid Treasurer of Benevolent Fraternity of Churches, Boston*	302.88
Balance carried to new account	2,974.81
	<u>\$98,903.12</u>
E. E. April 29, 1876.	ARTHUR T. LYMAN, Treasurer.

[Extract from schedule annexed.]

Amount of General Fund	\$92,540.08
" Hayward Fund	26,750.00
" Perkins Fund	10,209.50
" Kendall Fund	2,164.75
" King Fund	10,000.00
" Lienow Trust Fund	4,827.00

* The totals of these items, which alone affect the proper receipts and expenditures of the current year, are as follows: viz.: Receipts, \$44,107.95; expenditures, \$47,493.86.

April 29. To balance brought forward	\$98,903.12
	<u>\$9,974.81</u>

BOSTON, May 25, 1876. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 29, 1876, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was \$2,974.81; that the funds held by him on account of the Association are the General Fund, amounting to \$92,540.08; the Hayward Fund, amounting to \$26,750.00; the Perkins Fund, amounting to \$10,209.50; the Kendall Fund, amounting to \$2,164.75; the King Fund, amounting to \$10,000.00; and the Lienow Trust Fund, amounting to \$4,827.00; for which securities have been exhibited to us, according to the annexed schedule; and that there is also in his hands an uninvested balance, on account of the Homer Fund, of \$220.88; which sum is included in the above cash balance of \$2,974.81.

JOHN SWEETSER.
J. B. MOORE.

APPENDIX TO TREASURER'S STATEMENT.

Contributions from Societies.

The following list includes all the Societies which have contributed to the funds of the Association during the year ending April 29, 1876, with the sums severally paid by them:—

Andover, North, Mass.	\$38.60	Easton, North, Mass.	\$31.25
Arlington, Mass.	265.00	Eastport, Me.	32.21
Ashby, Mass.	45.35	Exeter, N. H.	34.25
Athol, Mass.	30.00		
Augusta, Me.	27.00	Fairhaven, Mass.	62.32
		Fall River, Mass.	111.20
Baltimore, Md. (May 28, 1875, \$100.00; Nov. 20, \$180.00) . .	230.00	Fitchburg, Mass.	124.88
Bangor, Me.	60.00	Frammingham, Mass.	179.10
Belfast, Me.	76.84		
Berlin, Mass.	7.00	Germantown, Penn.	123.80
Beverly, Mass.	42.09	Groton, Mass.	29.00
Bolton, Mass. (June 29, 1875, \$25.00; April 10, 1876, \$12.88)	37.88	Hingham, Mass., First Parish .	170.00
Boston, Mass.:—		Hingham, Mass., Third Congre- gational Society	40.00
First Parish (Dorchester) . .	1,000.00	Hudson, Mass.	35.50
First Church	679.75	Hyde Park, Mass.	100.00
Arlington Street Society . .	1,458.71		
Hollis Street Society	450.26	Kalamazoo, Mich.	20.00
West Boston Society	808.00	Keene, N. H.	402.11
First Congregational Society (Jamaica Plain)	270.00	Kennebunk, Me.	65.00
Third Religious Society (Dor- chester)	94.22	Kenosha, Wis.	17.50
Harvard Church Society (Charlestown)	51.50	Kingston, Mass.	100.00
Hawes Place Congregational Society (South Boston) . . .	25.00		
South Congregational Society .	1,409.70	Lancaster, Mass.	225.00
Church of Disciples	588.61	Lawrence, Mass.	28.00
Mt. Pleasant Congregational Church (Roxbury)	90.00	Leicester, Mass.	35.00
Church of the Unity	330.60	Littleton, Mass.	53.50
Church of the Unity (Neponset)	35.61	Louisville, Ky.	75.00
Bridgewater, Mass.	80.00	Lowell, Mass.	800.00
Bridgewater, West, Mass. . .	75.00	Lynn, Mass.	50.80
Brookline, Mass.	300.00	Lynnfield, Mass.	11.50
Brooklyn, Conn.	30.00		
Brooklyn, N. Y., First Unitarian Society	265.00	Manchester, N. H.	44.20
Brooklyn, N. Y., Third Unitarian Society	60.00	Marshfield, East, Mass. . . .	20.00
Buffalo, N. Y.	136.00	Meadville, Penn.	107.35
Burlington, Vt.	155.64	Medfield, Mass.	25.40
		Melrose, Mass.	20.00
Cambridge, Mass., First Parish .	384.40	Mendon, Mass.	12.00
Canton, Mass.	50.50	Milford, N. H.	9.20
Charleston, S. C.	12.00	Montpelier, Vt.	48.00
Chicago, Ill., Church of Messiah .	75.00	Montreal, Canada	126.00
Chicago, Ill., Unity Church . .	100.00		
Cincinnati, Ohio	73.48	Nantucket, Mass.	21.50
Clinton, Mass.	42.00	Nashua, N. H.	75.00
Cohasset, Mass.	32.00	Natick, South, Mass.	16.85
Concord, Mass.	500.00	Newark, N. J.	5.50
		Newburgh, N. Y.	80.00
Dedham, Mass.	356.05	Newburyport, Mass.	78.00
Dover, Mass.	10.00	Newport, R. I.	179.00
Dublin, N. H.	46.25	New York, N. Y., Church of All Souls (Sept. 16, 1875, \$1190.88; April 29, 1876, \$1,000.40) . .	2,191.28
		Northampton, Mass.	40.00
		Northfield, Mass.	37.00
		Northumberland, Penn. . . .	14.00
		Norton, Mass.	12.27

Peabody, Mass.	\$151.15	Tyngsboro', Mass.	\$18.50
Peterboro', N. H.	27.54	Uxbridge, Mass.	85.00
Petersham, Mass.	28.00	Vineland, N. J.	10.00
Philadelphia, Penn.	206.90	Waltham, Mass.	850.00
Portland, Me., First Parish	250.00	Warwick, Mass.	25.00
Portsmouth, N. H.	308.80	Washington, D. C.	100.00
Providence, R. I., First Congrega- tional Society	1,717.00	Watertown, Mass.	71.24
Providence, R. I., Westminster Congregational Society	1,000.00	Wayland, Mass.	14.38
Quincy, Mass.	114.50	Westford, Mass.	70.00
Rochester, N. Y.	82.00	Wilmington, Del.	25.00
Saco, Me.	50.00	Wilton, N. H.	7.00
St. John, N. B.	12.00	Wilton, East, N. H.	23.00
Salem, Mass., First Congregation- al Society	65.08	Worcester, Mass., Second Congre- gational Church	293.00
Salem, Mass., Second Church	47.00	Worcester, Mass., Church of the Unity	273.00
Salem, Mass., North Society	238.50	The following contributions were intended to be included in the above list, but payment was necessarily delayed until after April 29: —	
Salem, Mass., Barton Square Church	62.00	Boston, Mass.:—	
Sandwich, Mass.	6.00	First Religious Society (Rox- bury)	\$570.00
Scituate, Mass.	5.25	Second Hawes Society (South Boston)	165.00
Scituate, South, Mass.	30.00	Newton, Mass., Channing Relig- ious Society	497.93
Shelbyville, Ill.	10.00	Rowe, Mass.	12.00
Somerville, Mass.	150.00	Syracuse, N. Y.	146.00
Springfield, Mass. (Oct. 7, 1875, \$171.00; April 26, 1876, \$96.35)	267.35		
Staten Island, N. Y.	150.00		
Templeton, Mass.	125.00		
Trenton, N. Y.	22.00		

DR. *Trial Balance, April 29, 1876.* CR.

Cash	\$2,974.81	Stock	\$33,950.02
Merchandise (stereotype plates, books, tracts, &c.)	12,814.79	General Fund	82,540.08
Tremont Place Estate	30,000.00	Hayward Fund (Foreign Mis- sions	25,750.00
Investment General Fund (the Tremont Place Estate is part of this Fund)	52,540.08	Perkins Fund (aiding Theologi- cal Students)	10,209.50
Investment Hayward Fund	25,750.00	Kendall Fund (aiding New England Societies)	2,164.75
Investment Perkins Fund	10,209.50	Homer Fund (Theatre Preach- ing)	220.88
Investment Kendall Fund	2,164.75	King Fund (aiding Preachers in New England and Western Societies)	10,000.00
Investment King Fund	10,000.00	Lienow Trust Fund	4,327.00
Investment Lienow Trust Fund	4,327.00	Washington Church	1,477.55
Bills receivable (mortgage notes of Societies to which loans have been made)	15,800.00	New England States *	2,303.70
Sunday School Society	700.00	Middle States *	2,598.00
Wilmington Church	2,924.79	Western States *	8,175.00
Wilmington Church Estate	5,101.50	Southern States *	142.00
Windsor Church Estate	3,000.00	Pacific Coast *	750.00
Omaha Church Estate	3,596.75	India Mission *	2,700.00
Book accounts	2,578.08	Theological Education *	600.00
		Denominational Literature *	1,200.00
		Book accounts	173.57
	\$184,282.05		\$184,282.05

* Unexpended balance of appropriations.

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FIFTY-SECOND ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION;

WITH THE

Annual Report of the Executive Committee,

AND

THE TREASURER'S STATEMENT FOR THE YEAR
ENDING APRIL 30, 1877.



BOSTON:

AMERICAN UNITARIAN ASSOCIATION.

1877.

CAMBRIDGE:
PRESS OF JOHN WILSON AND SON.

FIFTY-SECOND ANNIVERSARY
OF THE
AMERICAN UNITARIAN ASSOCIATION.

THE AMERICAN UNITARIAN ASSOCIATION held its Fifty-Second Annual Business Meeting, in Hollis-street Church, on the morning of Tuesday, May 29, 1877.

HENRY P. KIDDER, the President of the Association, occupied the chair, and called the meeting to order at 9.30 o'clock.

Prayer was offered by Rev. WM. P. TILDEN.

The record of the last meeting was read by the Secretary, who also offered an Order of Business for the day; which was adopted, and followed in the subsequent proceedings.

In behalf of the Committee on Revision of the By-laws, Rev. E. E. HALE presented the Amendments offered at the Annual Meeting in 1876.

The Amendments proposed by Rev. A. WOODBURY were first acted upon, and were not carried.

The Amendments offered by Mr. HALE were then adopted, as follows:—

ART. III. The officers shall be a President, two Vice-Presidents, a Secretary, and one or more Assistant Secretaries, a Treasurer, and eighteen other persons, who, with them, shall constitute a Board of Directors. These officers—fourteen of whom, at least, shall be laymen—shall be chosen by ballot at the Annual Meeting. The President, Vice-Presidents, Secretaries, and Treasurer shall be chosen annually, to serve for one year each, or until their successors are chosen. The other Directors shall be chosen for three years, or until their successors are chosen; and one-third shall be chosen annually. But at the Annual Meeting of 1877 the full number of eighteen shall be chosen,—six for one year, six for two years, and six for three years.

ART. IV. This Board shall meet at least once in three months, eight constituting a quorum; and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings; and to call special meetings of the Corporation whenever they shall deem it necessary or expedient.

They may choose from their own number an Executive Committee, which shall meet at the call of the Secretary or President, and shall have charge of such business as may be entrusted to it by the Board of Directors.

ARTS. V. and VI. Change "Executive Committee" to "Board of Directors."

In accordance with the changes thus made, Rev. Dr. J. H. MORISON, in behalf of the Nominating Committee, submitted the following list of officers and Directors:—

HENRY P. KIDDER	President.
WILLIAM C. BRYANT	Vice-Presidents.
CHARLES A. STEVENS	
Rev. RUSH B. SHIPPEN	Secretary.
GEORGE W. FOX	Assistant Secretary.
CHARLES G. WOOD	Treasurer.

Directors.

Rev. GEORGE L. CHANEY,	JOSEPH B. MOORS,
Rev. EDWARD C. GUILD,	JOHN W. WETHERELL,
Rev. JOHN C. KIMBALL,	WILLIAM L. WHITNEY,
Rev. GRINDALL REYNOLDS,	Miss ANNE W. ABBOT,
Rev. SAMUEL B. STEWART,	Miss ELIZABETH P. CHANNING,
Rev. GEORGE A. THAYER,	CHARLES H. BURRAGE,
Rev. JOHN F. W. WARE,	ALANSON BIGELOW,
THOMAS GAFFIELD,	Rev. C. G. AMES,
JOHN D. LONG,	Rev. FREDERICK FROTHINGHAM.

On motion of Dr. MORISON, the Chair appointed as a committee to collect, assort, and count the ballots, F. E. THAYER, Rev. F. C. WILLIAMS, and Rev. W. H. FISH, who reported at the close of the meeting that the above-named persons were elected.

The report of the Treasurer, CHARLES G. WOOD, was presented in print (p. 28).

The report of the Executive Committee was presented in print (p. 6), the Secretary reading aloud only the paragraphs concerning the year's receipts and the Washington Church. In connec-

tion with the latter, a letter received the same morning from Hon. H. A. WILLARD, of Washington, was read, announcing that the contract for erecting the new church had been signed, and the building was already begun.

The President then introduced Rev. HENRY W. BELLWS, D.D., of New York, who delivered a discourse (p. 15). This was followed by an address by Rev. FREDERIC H. HEDGE, D.D., and Rev. W. H. CHANNING, and a few remarks by Rev. ROBERT COLLYER, and Rev. JAMES F. CLARKE, D.D.

On motion of Rev. A. WOODBURY, a resolution of thanks was voted to ARTHUR T. LYMAN for his services as Treasurer of the Association.

On motion of Rev. C. A. STAPLES, it was voted that the President be authorized to appoint two Auditors and a Nominating Committee for the ensuing year.

The meeting then adjourned.

EVENING MEETING.

ON Tuesday evening, at half-past seven, a public meeting of the Association was held at Music Hall.

Prayer was offered by Rev. W. G. R. MELLEN, of Toronto.

The meeting was addressed by the President, HENRY P. KIDDER, Esq.; by Rev. H. G. SPAULDING, of Dorchester; by Rev. F. G. PEABODY, of Cambridge; by Hon. JOHN D. LONG, of Hingham; by Rev. G. E. GORDON, of Milwaukee; and by Rev. ROBERT COLLYER, of Chicago

During the evening the following hymns were sung: "Thrice holy," by Bishop Heber, to the tune "Nicæa;" "We wait in Faith, in Prayer we wait," by Rev. S. Longfellow, to "Hummell;" and "God of mercy, God of grace," by Rev. H. F. Lyte, to "Rosefield."

The Benediction was pronounced by Rev. Dr. HOSMER, and at 9.30 the meeting adjourned.

REPORT OF THE EXECUTIVE COMMITTEE.

To the Members of the American Unitarian Association.

YOUR Executive Committee offer the following as their Annual Report:—

The year's contributions from the churches up to this time amount to more than \$26,000; \$2,500 having been collected since the beginning of May, when the Treasurer closed his accounts, as printed in his yearly report. Besides this, over \$14,000 have been collected for the Washington Church, making in all \$40,000, which is more than has been contributed in any one of the last five years.

This being universally deemed the severest season yet encountered in the long-continued business stagnation and financial stringency, this record is surely cheering.

Primarily it is due to the faithful appeal of the ministers, which never fails to be followed by the generous response of the people. It is also largely due to the impulse and inspiration quickened, both in ministers and people, by the Saratoga Conference. Whatever the incidental personal expenses involved by that meeting, this year's record, contrasted with that of last year, plainly shows that the cost of that meeting does not detract from the contributions for missionary work, but rather stimulates and increases them; for, when sufficient zeal is enkindled, ample funds are sure to follow.

The fresh incitement and general good feeling at Saratoga have been plainly perceptible through the winter. Never have the local conference meetings been more largely attended, more practical in their essays and discussions, nor more earnest in their tone.

With the year's income we have been enabled, by prudence, to carry steadily the work to which, in its main features, we are pledged; yet to many urgent calls we could not respond, nor enter the attractive fields and promising opportunities that freshly invite us, some of which will be presented in this report.

We gratefully acknowledge information received of two valuable bequests made to the Association, whose payment to our treasury only awaits the settlement of estates which probably will not be long delayed. Miss Elizabeth P. Sever, formerly of Kingston, has made this Association the residuary legatee of her estate, which will probably before long bring to our treasury several thousand dollars. Miss Mary Powars, in her youth a member of the Federal-street Church, has devoted \$50,000, a large part of the means which her own energy and foresight had accumulated, to the promulgation of the views of Christianity which she had learned from her early teachers, Channing and Gannett. Though dead, these faithful women still speak, and will long continue to speak, by the living influence of their generous bequests. May others be inspired to imitate their beneficent example!

The field of our work is a widely extended one, touching many interests, with many details, and to meet varied demands. While each special interest has friends who magnify its claims, doubtless every thing we do finds also critics who think we might do something better. Your Committee endeavor wisely to balance the various appeals, and judiciously to distribute the means intrusted to our care.

To begin with the more distant fields before coming nearer home. The Calcutta Mission, in charge of Rev. Mr. Dall and Miss Chamberlain, grows in influence, as evinced by Mr. Dall's increasing correspondence and acquaintance with the natives in various parts of India, and the enlarging demand for his services and for the books of the liberal faith which he circulates. It is a notable fact, also, that other sects are adopting the conclusion to which Mr. Dall long since led the way, that the most effective service and lasting result are to be accomplished among the young: that the school for the children is worth far more than sermon and tract for the adult.

Two agencies in Colorado, among the Ute Indians, are under our charge. Hitherto their efforts have been chiefly to maintain on one hand a strictly honest administration of government affairs,

and on the other to meet the Indians in a humane, Christian spirit, saving them from trickery, robbery, intemperance, and other vices of frontier life; and to present to them the better phases of a Christian civilization. Something has been done to induce them to adopt the homes, the clothes, and the simpler modes of civilized life; and in these elementary ways much has been gained. But these people are more docile and susceptible than is popularly supposed, and they open to us an important field of Christian influence and brotherly service.

Among the colored students at Wilberforce University, Xenia, Ohio, under the charge of Bishop Payne, and in the vicinity of Yellow Springs, lectures by the Professors of Antioch College, for which our treasury has paid a moderate sum, have been welcomed with grateful appreciation. Bishop Payne writes warmly of their value, not only in the way of direct instruction, but as stimulating the colored students to a higher standard, and cheering them by this expression of friendly interest and sympathy. Books have also been sent, in response to a few applications made by the colored ministers. We gladly foster and increase whatever helpful service we can render our struggling colored brethren.

Dr. Stebbins continues his valuable service at Ithaca, N. Y., the seat of Cornell University. This year completes the twelfth of successful missionary work at Ann Arbor, the seat of the Michigan State University, by our able, accomplished, and faithful brother, Charles H. Brigham. His attainments of scholarship and his example of fidelity have blessed thousands of young men. His ripe knowledge, his friendly bearing, and his Christian character have won for him the regard of professors and students, and have done much to break down prejudice against the Unitarian name and commend the Unitarian faith to the whole community. As the sad word comes to us of his broken health and temporary enforced cessation from labor, our sympathies go forth to him, with this renewed testimonial of our regard, and our prayers to the good Father for his speedy restoration to health and continued life and usefulness.

Dr. Wheeler, for several years Secretary of the Maine Conference, who, by a genial Christian spirit, large experience, and rare tact, had successfully served our cause in that State as missionary of this Association, soon after our last annual meeting passed on to the better life, exchanging earthly scenes for the heavenly. His vacant place needs a successor, who only awaits

a sufficiently favorable response of the Maine churches with some adequate contribution for his support. As Maine is recognized missionary ground, and several places at this day only await the thrusting in of the sickle to gather a goodly harvest, we trust this appointment need not be long delayed.

As special missionaries, whose salaries are in part paid by our treasury are Rev. D. N. Utter, at Olympia, W. T.; Rev. J. L. Douthit, at Shelbyville, Ill.; Rev. J. B. Harrison, Vineland, N. J.; Rev. D. W. Stevens, Vineyard Haven, Mass. These, each and all, are scattering the good seed widely; not confining themselves simply to preaching to their own congregations, but every one of them having an extended circuit, — working in the schools with scholars and teachers; giving week-day lectures, and circulating books, tracts, and papers of the liberal faith: each exerting in the region surrounding his own pastoral charge a varied, valuable, and widely extended influence.

A considerable portion of our yearly expenditure is given to societies in New England; in villages that are not growing, but rather losing ground. Inquiries are instituted, to make sure that the Society asking for help really needs it. Generally the aid is given under the approval of the Conference to which the Society belongs. In most cases, our small benefaction just decides between closing or keeping open the pulpit, the Sunday-school, the pastoral charge, and the general ministry of a liberal faith. Two thoughts in this connection are worthy of consideration: First, whether, in the diminishing population of these New England towns, it is worth while for every separate sect to maintain a struggling society, instead of coming together in unity to sustain, in the good old way, one church for the town. May it not be in the order of Providence that thus we are to have restored the lost unity of the church? Secondly, the city absorbs wealth and population from the country; and the children who, in ten years, will be at the front in all its activities are in the villages to-day. It cannot, therefore, afford to let these children grow up in ignorance or vice. It is fairly to be considered whether, in both school and church, the general prosperity of the State should not be so taxed and distributed that the city's wealth to-day shall do its part to educate the generation who are to form the city's life to-morrow. At least, our present voluntary helpfulness toward the struggling rural societies is but one form of that Christian brotherhood which, in the apostolic day, held all things in common.

For many years it has been urged upon the Association to maintain a ministry of the Liberal Faith at important centres of influence in the larger cities. This policy has been held steadily in view. Several societies have been thus started which are now self-sustaining. Yet every such enterprise requires time and money beyond all expectation, and summons all possible patience. The usual promise, that with a little help to start, and a brief hearing, the people will be enamored of the liberal gospel, and the church speedily be strong, proves utterly illusive. While the population of a large city would seem to promise abundant materials for a self-sustaining society, unexpected obstacles present themselves in many forms. The heavy cost of halls, and rents, and all necessary and incidental expenses; the novelties and excitements that preoccupy public attention,—make the people indifferent, and render it hard to obtain a hearing; the competition of able ministers in other pulpits, creating a high standard of demand not easily satisfied,—all together render it a prolonged and costly enterprise to build a church in any city.

Thus to-day still remain several societies of early promise; some of which have been aided for many years: such as at Hyde Park, Malden, Holyoke, near at home; and Harlem, N. Y.; Newark, N. J.; Wilmington, Del.; Indianapolis; Omaha; Kansas City; Denver, Col. Besides these are cities where our faith has been heard for a whole generation, which, by special disabilities, are compelled to ask your aid,—Augusta, Maine; Charleston, S. C.; and New Orleans, La.

To-day there come freshly a half-score of similar calls for the helping-hand, with the old enthusiasm renewed, and the promise that, with a little help and a brief hearing, we can have a self-sustaining church of our faith. Our brothers Cordner and Green, of Montreal, find such promise in Ottawa, the capital city of Canada; our brothers Young, lately of Troy, and Wells, lately of Quincy, and Cronyn, of Montague, thus report from the rapidly peopling Eden of Southern California. Rev. Mr. Galvin, for six months supplying the pulpit of Rev. Mr. Eliot, in Portland, sends the same word of Northern Oregon. We hear the same from Prescott, Arizona; from Evansville, Ind.; and, nearer home, from several places in Maine.

We would not quote any discouraging experience of the past to check enthusiasm, but only to strengthen it with courage to en-

counter the full force of all obstacles. Meanwhile, the chapel recently built and the congregation gathered in the small village of Tiverton, R. I., shows what a woman's consecrated zeal and untiring energy can accomplish in a field of little promise. And the large congregations that have thronged a hall every Sunday night of the past winter in the staid Quaker city of Brotherly Love, testify that an apostle with a living word to say, and knowing how to say it, may hope for a goodly hearing in any city of America. Past experiences of failure in no wise discourage us; but they call loudly for more money and work, more prudence and patience, and consecrated men and women.

We rejoice to-day to announce that the long-talked-of Washington Church is really begun, and gives fair promise of becoming, before the year closes, an accomplished fact.

The Society, with the famous names of John C. Calhoun and John Quincy Adams among its founders, has existed for half a century, with varying fortune. The church-edifice, which, upon its completion fifty years ago, was specially commended in the city papers for architectural beauty and perfectness, has long since been dilapidated, and deemed unworthy of our cause. For ten years the project of replacing it with a better one has been before the denomination and the country. But the fires of Chicago and Boston and various obstacles have thwarted all plans, till the Society, with the exception of a few, who were faithful through good and evil report, was discouraged, and losing ground.

The meeting at Saratoga last fall revived the enterprise, in form more definite and promising than it had ever before assumed. The execution of the work was referred to this Association. Happily, it was left optional with the Committee whether to purchase an edifice already existing, or to build anew. Upon thorough examination, it was concluded that, with the proposed sixty thousand dollars, a more satisfactory result could be reached with a new lot and a new edifice. This decision has had the unanimous approval of the Washington Committee, the Council of the National Conference, and of the Executive Committee of this Association. With hearty accord, a lot, on the corner of L and Fourteenth Streets, accessible and of suitable size, was selected, and has been purchased for twenty thousand dollars. Meanwhile, a brick church in New Haven, built within three years, tasteful

and convenient, of good acoustic properties, and seating about seven hundred people, with ample vestry and parlors on the same floor in the rear, offered an acceptable model. The architect, Mr. R. G. Russell, has furnished detailed plans and specifications, which Mr. Nathaniel J. Bradlee, of this city, has kindly examined with care, and pronounces complete and satisfactory; and an experienced and responsible builder of Washington has offered to build and furnish the edifice complete, in entire readiness for occupancy, for forty thousand dollars.

It was important that advantage should be taken of the present low prices of material and labor and favorable time for building, and that the edifice should be promptly erected this summer, to meet the just expectations of those who have already contributed. Your Committee have, therefore, in behalf of the churches, offered to join the Washington Society in mutual guarantees to assume the responsibility, and go forward with the enterprise. The negotiations now in process give promise of success under conditions that are satisfactory to your Committee.

To colleges, public libraries, and reading-rooms in all parts of the country, we have continued to send gratuitously our publications, in response to requests; and, in like manner, a smaller selection to Trinitarian ministers of New England, and to any ministers or theological students in America the volume of Channing's complete works. During the past year, we have spent thus a sum larger than the total annual receipts of some years in the Association's early life. Only within a few weeks has our offer of Channing been at all advertised. In response to the simple mention of it in a few papers, applications have come from all parts of the land, from Maine to Georgia, Texas, and California. The volume has gone to theological schools in Central South Carolina, Tennessee, and Mississippi; to ministers reporting themselves in charge of large societies in towns we never heard of; to places where no Unitarian preacher has ever set foot, and could not easily obtain a hearing if he went, — thus preaching the Liberal Faith to many who would never otherwise be likely to hear our report of the glad tidings of great joy to all souls.

During the year, several tracts have been published. Others, still, are needed for the fresh inquiries of the time. A growing want is felt for some presentation of Christian doctrine and life suitable for the needs of young men and women. There are some

excellent books that served the last generation acceptably still in use. But new times and changed ways demand new presentations for fresh needs. We cannot doubt that there are competent pens ready for this task. If they cannot otherwise be commanded, liberal premiums would seem money well spent for such a service.

For the past generation, we have been educating our children in the Sunday-school to take part audibly in the religious service. As they come to adult years, and take their places in the public worship of the Church, they will naturally desire the same privilege; and the Church that offers the opportunity will surely have for them special attraction. Indeed, the service conducted by minister and people together would seem best entitled to be called congregational worship.

It is not within the province of this Association to prescribe for any society its order of worship. Yet in response to a wish expressed in many quarters, it has been deemed well to publish a revised edition of the Service Book for public worship. Its principal feature is selections for alternate readings from the Psalms and Prophets, the length and the number of which are greatly abridged; and the text is conformed to the Common Version. For the rest, the services and prayers are made shorter and their use more flexible and free to the option of minister and people.

Within the past few years, there has also been a wonderful increase of interest in church music. In 1868, this Association issued a "Book of Hymns and Tunes," of which forty thousand copies have been sold. To Rev. L. J. Livermore, the principal compiler, grateful thanks are due.

As the old plates were becoming worn, and societies enough were asking for a revised edition to justify the fresh publication, the Executive Committee have directed such revision, and the new book is now ready for issue.

It is not within the province of this report to discuss the merits or probable fruits of the recent revival, or of the doctrines presented in widely published theological lectures the past winter. We abide in the faith that what is of man will come to nought, and what is of God cannot be overthrown. And we especially welcome the fact of a renewed popular interest in religious inquiry. The people are to-day, as they have not been for a generation, examining their faith, and asking, What is truth?

The discussions of the day reopen old questions that were supposed to be settled and left behind by all intelligent people, and have revived doctrines that were supposed to be remanded to the dark ages in which they originated.

Whatever diversity of individual opinion enriches the fellowship of the Liberal Faith, in the ample ground of agreement, and the abundant truth held in common, have we not a gospel that we may well and heartily unite in proclaiming? Do we not agree that God is no Moloch whose wrath is to be appeased by sacrifices of blood, nor an omnipotent Shylock, incapable of forgiveness, except by payment of the uttermost penalty of the bond; but a good Father, in all worlds and unto all souls? Do we not unite in believing that man is no fallen angel, to be restored by theological scheme or technical device, but an undeveloped child, who through the centuries has been, and is to be, taught of God? Do we not unite in believing that Jesus Christ is no substitute for personal righteousness, but the representative leader and helper in that divine life to which every soul should aspire? Do we not unite in believing that destiny is no irrevocable doom for weal or woe fixed at the grave; but that in this world, and all worlds, personal character is the key of destiny, and to-day and for ever the ground of the divine judgments?

Let inquiry and discussion go on. It cannot fail of advantage to that faith which is founded in the best instincts of the human soul, illustrated and proclaimed by the life and teachings of Jesus Christ, that God is good, and man is his child, and life and eternity form a school of never-ending education in divine things, — a faith that accepts and conforms to the progressive stages of human intelligence and piety.

On every side we behold the clouds breaking, and a brighter day advancing. Its coming does not wholly depend on our efforts. Yet God uses human instrumentalities. He calls us to the high privilege of becoming co-workers with him.

May the Unitarian Churches and people be fully awake and alive to their great opportunity, and faithful to their sacred trust!

In behalf of the Committee,

RUSH R. SHIPPEN,

Secretary.

THE DISSOLUTION OF THE POPULAR CREED OF
THE VISIBLE CHURCH, AND THE REAPPEARANCE
OF PRIMITIVE CHRISTIANITY.

BY REV. HENRY W. BELLOWS.

"Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."

THE liberty for which Paul contended was liberty from the enslaving power of traditions and ceremonial usages, which new religious light and fresh monitions of conscience had made offensive and incredible. The great prophets of the Old Testament had protested with passionate energy, and sacrifices unto exile and death, against the crushing force of the old Mosaic law, with its minute and outgrown ceremonial of meats and drinks, and temple offerings, — which, useful in their day, had become a substitute for the moral obedience and spiritual worship they were originally designed to protect and nourish. Jesus, later still, had spent his life and suffered death in a still bolder resistance to those literal and external views of God's worship and service in which he had been brought up, and which had prevailed among his race and kindred and neighbors. He had protested against the tyranny of the letter over the spirit; the idea that God was the God of the Jew and not also of the Gentile; that a bad Jew was dearer to God than a good Gentile; that sacrifices and temple offerings could take the place of purity of heart, charity of life, and fidelity to conscience. He had bravely shocked and discomfited the Jew, by denying the exclusive sanctity of the Sabbath as a day too holy for even good works of mercy to be done in it. He had supped with publicans and sinners, and allowed hapless women full of sins, but penitent and weeping, to touch him and to share his sympathy. He stood fast in that soul-liberty which claims direct intercourse with God, and a power in conscience to know and interpret his holy will, which no traditions or ecclesiastical rules

and customs can over-awe or make profane. And Paul, after him, — inheriting his courage, — had an almost equal conflict with Christ's own disciples, to maintain and resist their timid disposition to compromise their liberty of conscience, and slip back into usages which were popular and prevailing, for the sake of a peaceful time, and to conciliate the angry Jewish rulers and priests. Ever since their day, the temptation to conform to things felt to be useless or erroneous, or time-serving, or hostile to liberty of conscience, has overwhelmingly prevailed over heroic fidelity to nobler, purer, more Christ-like views of worship and faith; so that but for the magnanimity, courage, and self-sacrificing spirit of a few who loved the truth better than ease or good repute, and feared God and conscience more than the axe and the stake, the liberty of worshipping and believing according to the dictates of conscience would never have been rescued from the habits of indolent acquiescence in error, or superstitious lapses into loud-mouthed traditions, which as it is have perpetuated ecclesiastical and dogmatic systems and establishments full of fancy and falsity, and fatal to reason and true religion.

Even now, the vast majority of Christians are conformists. They do not ask what is true, what is good, or what is favorable to spirituality and holiness of life and character, but what do the largest number of people profess to believe; what do the priests and elders say; what is safest, taking the practical testimony of popular majorities for the sign of safety; what faith is most respectable in the community where they dwell, or requires the least effort to fall in with, or is most advantageous in a social or a business or a political point of view, or will least expose them to question or suspicion, or require the least labor of private thinking and the least personal responsibility. If men can only get some church, or some venerable creed, to stand between them and the pains and penalties of independent choice or costly profession, how glad they are to escape the sense of being alone with God, or in a minority of heroic dissenters, or free from personal responsibility for their conclusions! These things must not be said truculently and contemptuously; for it is not to be expected from our weak and leaning nature that the mass of men should be brave inquirers, noble confessors, stern martyrs, and conscience-led travellers towards the light and the direct presence of God. But whatever pity, excuse, or patience we may owe and pay to the

spirit of imitation, acquiescence, and thoughtless or interested conformity to religious opinions and customs as they stand embodied in popular creeds and worships, it is none the less true that the race, the world, and the church owe their chiefest honor and power — or later, pay it — to those who are brave enough, honest enough, independent enough to forsake what is popular and prevailing for what is seen to be more divine, righteous, and holy; nearer to God's truth and Christ's spirit. And, if there had not ever been an advanced line of consecrated, truth-loving, God-adoring men, — discoverers, seekers, spysers out of the way to God, — engaged in surveying and laying out the road, and often paving it with their own bones, and watering it with their blood, the great rank and file, the main army of our common humanity and of Christendom, would not be a hundredth part as far forward and as nearly on the right track as they are now found to be.

It has been our half-sad, half-glad, but, so far as we have filled the place, our glorious office as a branch of the Christian Church to be Protestants of the Protestants. Consider the time-honored, case-hardened system of religious opinion which for fifteen centuries has erroneously claimed to be the faith of Christ, and the way of salvation! Built up on a now confessed superstition in regard to the literal inspiration of the Bible, as if it had been a book that like Diana's fabled statue fell from heaven, it has maintained its antiquated ideas, born in circumstances wholly alien to modern conditions of life and thought, by a system of sacerdotal influence, in which the State and the Church have struck hands for their mutual advantage, until its cast-iron bondage has more or less paralyzed the intellect, enslaved the conscience, and tyrannized over the domestic, social, and political rights of mankind, — producing bodies of divinity, creeds, establishments, usages, customs, that have embarrassed the way of science, philosophy, and ethics, and stifled genius, originality, and freedom of thought; until the majority of men and women have walked in an unconscious because so widely diffused a darkness, — afraid of God with a fear that did not favor noble service, servile to priests and powers that did not and could not inspire them with true reverence and love, — their own free thoughts made crimes, their moral intuitions pronounced devilish, their natural insight into truth and duty and the Divine character proclaimed accursed and fatally misleading. Think of the fearful superstition

of God's having cursed all humanity because of a stumble and fall in the first man, tempted and betrayed by a talking serpent and a woman's curiosity; of a race living nearly two thousand years, like the Jews, assumedly under exclusive Divine guidance, yet drawing their life from what turned out to be a delusion, — the expectation of a human Messiah who should exalt them to the rule of the whole world; then of the coming of a noble prophet like Jesus, — a man in the eyes of his disciples, and living a man's life and dying a man's death while teaching the purest morality and the simplest and most natural faith, but soon converted by the Church (how soon it is hard to say) into a God; made the member of an imaginary Trinity never once mentioned by himself or his immediate disciples; and that scholastic mystery — a metaphysical puzzle and contradiction, confessedly insoluble by reason, and fatal to any rational views of religion — fastened upon fifteen centuries, become the be-all and the end-all of faith, the centre and circumference of the most monstrous and incredible system of Church opinion; and calling to its defence or illustration the talents, the learning, the scholarship, the piety of the world, until it has stamped itself upon the mind of the race, as the glaciers of the epoch of ice have scratched the highest and hardest rocks with indelible lines in their grinding passage. The distortion, corruption, misleading of this monstrous system — beginning with a universal curse, and ending with the eternal ruin in hell-fire of the vast myriads of humanity in all ages and countries, saving only the few who could most readily bend their minds and hearts to accept the exclusive salvation wrought out by Christ for believers in the mischievous doctrine of a vicarious atonement — has been of incalculable extent. Because human nature has protested against it with sufficient power somewhat to modify its practical horrors; and because, in spite of all, God in his real character, and Christ in his loveliness and mercy and rational simplicity, have struggled through this murky cloud of dogma and become revealed somewhat as they are, — we must not allow ourselves to be deceived as to the injurious influence of the system itself. I will not say that the history of the Church and its faith has been either wholly inexplicable or unprovidential, or that Christianity could have descended by any less tortuous road or with less torn and mangled limbs. It has shared the fate of all the highest truth. Political freedom could not begin, but must rather end, the career of

the race struggling with oppressors and the divine right of kings and classes, and with legal fictions that have had their use in rough times. And Christian faith has in like manner clothed itself in an armor of theological fictions, and of sacerdotal tyrannies, and of rites and dogmas, which while deforming its figure and repressing its development may yet have saved its life. But let us not defend tyrants and falsehoods and make-shifts and human creeds and constitutions as now true and worthy to be maintained, because they have done service at some low stage of human existence. The Church has no more and no better right to uphold and affect to reverence the Mediæval or the Calvinistic or Lutheran creed, than the American State has to reverence and repeat the political theories of Louis XIV., or Henry VIII. Things may be excused and defended in their day, for their provisional usefulness or necessity; but no tyrants are worse than those who, able to prove that certain views of State or Church, or creed, were serviceable or the best attainable in a time-gone age, offer this as a reason for honoring or accepting them in a later day, when nobler and more humane and more rational views are not only accessible, but are fitted to render a hundred-fold better service.

Can anybody of fair reading and candid observation doubt or deny that the system of so-called Trinitarianism, with its Calvinistic or even its Arminian interpretation, has become utterly honey-combed and loosened and decayed to the foundation, and maintains its place and sway only because upheld by the vines and parasites of custom, usage, acquiescence, tradition; old service and fond-association, that, after centuries, inevitably cling around and hide the ruins of the edifice that once gave them support, but which now owes its protection and charm to what covers and half conceals it? Always setting aside men professionally trained to expound and defend this system of so-called Orthodoxy; and setting aside the more gregarious multitude untrained to think or to know any thing coherently; and setting aside a considerable class of persons who have so run their minds and hearts into these moulds that they partake their deformity, and mistake the violence they have suffered for the effects of truth and the adaptation of the system to their wants, — is it presuming to say that the theology of the Reformation and the Puritans, and of the Church for fifteen centuries, has dissolved and lost its real substance and

force; no more holds in its attraction the majority of thinking, reading, and cultivated minds of any sect or order; is explained away, put into an entirely different perspective, and become so wanting in all definite outline or objective reality that you contend with a ghost if you attack it or press it to the wall?

Careless tongues may talk about the independence which creeds and faiths have of general culture, or science and philosophy; but it is absurd to deny that the immeasurable age of the world and the vast antiquity of the race, now established by science, have not utterly exploded the exclusive origin of man in the old Biblical ancestor Adam, and broken the foundation-stone of the original curse that made a vicarious Jesus necessary. Take that corner-stone away, and the whole Trinitarian hypothesis tumbles to the ground. It is in ruins now, and its own hereditary friends must know and feel it. Science and philosophy have in fifty years, by a new geology, astronomy, palæontology, and chemistry, with their immense strides, accomplished a logical and inevitable overthrow of a theology based on absolute errors or imperfect theories of Nature and man. True, they have cut off the head of this system with so sharp a sword that it still stands on its shoulders, but it will not require much stir to topple it visibly to the ground. I affirm, then, that current literature, that science in its popularized form, that the new tone of the public press even in its religious journals, that moral science, that practical experience, are rapidly and certainly undermining the great theological fiction that has supported the popular faith for ages, — the fiction of a crucified God, and salvation from an imaginary curse and an imaginary Devil and his angels in an imaginary Hell of torments, by an imaginary sacrifice made by an imaginary second person in an imaginary Trinity or Godhead of three equal persons. Modern evangelists of the Biblical school may fill their tabernacles with thousands of belated or unreasoning souls to hear them preach and sing their *blood*-theology, and Exeter Hall and Young Men's Christian Associations may echo these fictions until even sober people may ask in deprecation of criticism, Where lies the power of these fables if not in God's approval? Where lies, we answer, the power of any superstition earnestly and boldly affirmed? In the credulity of man; in the love of mystery; in the weak but perilous desire to be sure of things that God has been pleased to leave undefined and accessible only to patient service and long waiting;

in the hereditary and established bias which fifteen centuries of theological fiction have imposed upon the undisciplined mind of the world; and, most of all, in the power of man's liability to fanaticism, — a volcano usually smothered, but ready to break out with what seems supernatural violence when it is reached by any hand titanic enough to stir its central fires. Shall we forget what fanatics in Turkey, Egypt, India, Tartary, just as sincere in their convictions and as ready to die for them as Christians, have done to stir up religious madness and make men cut themselves with knives in honor of their gods and prophets, and still affect to believe that it is truth and not passion or credulity that accounts for these effects, whether they are sought under Mahometan, Buddhist, or Christian missionaries? Or do you flatter yourselves that fears and hopes do not under other religions than our own lead men to self-denial and self-consecration, to change of life and conversions as marvellous and sudden as any our evangelists can boast? Ah! it is universal human nature we must study, and not only the disciples of this or that faith, would we understand the power of the religious sentiment, and know its perils as well as its blessed gifts and securities.

But I hear some tender and devout soul say, "Somehow, the rough rind of the old, the still professed, theology of Christendom, with its Trinity, and its bloody sacrifice, and its curse on the natural man and the world, and its eternal Hell, has held a very soft and juicy pulp within it, and still nourishes a great deal of piety and morality." And that, happily, cannot be denied. For there is in a certain portion of the race so much true native piety, and true religious craving, that they will find nourishment even in errors, and convert the least favorable doctrines and ideas into wholesome food. There is no theory of religion so bad, that the better hearts among its disciples have not somehow turned it into good. It is to the honor of our nature, that in its finer specimens it will find the soul of goodness that lies at the heart of things evil. No form of government was ever so bad, unjust, irrational, that patriots and gentle rulers did not sometimes administer it beneficently, that loyal and noble subjects did not exist under it. No doctrine of theology, — the doctrine of total depravity, the damnation of unbaptized infants, the eternity of future torments for the unconverted, the final loss of all heathen souls, — has succeeded in driving away from God as a Heavenly Father hearts of

a native loveliness and instinctive tendency to faith and worship. Good and tender-hearted men have found something to love and trust in a God who, according to received theories, could create a race the largest part of which must howl away in hopeless anguish a never-ending existence. They have found something admirable and adorable in the doctrine of election, by which, for reasons absolutely inscrutable, God has chosen and fated some of his children to eternal bliss, and others to everlasting woe. In the wealth of their humility they have been able to weep with joy over the permissive, if not the ordering, Providence by which Adam, the first man, fooled away the innocence of all and the prospects for eternity of more than half his race, by his idle curiosity, — seeing that some thousands of years afterwards the Son of God came down and lived and died to avert some part of the curse, by taking its penalties on his own innocent head. Why, brethren, if any form of heathenism still existed — Greek, Roman, Asian — under our own conditions of progress and education, were such a thing possible, we should not fail to have a certain percentage of our population — perhaps as large a one as our churches represent — who would manage to love the idols however hideous; the gods, however imperfect; the altars, however superstitious; and who would rear virtuous and pious lives in the faith of these immoral or careless or cruel divinities! There were pious, saintly devotees under every form of heathen faith, irrational and absurd as they may have been. You cannot wholly repress the moral and religious tendencies of humanity. The soil is never so barren that some green thing will not suck a difficult life out of its very sand and rocks. It is to the eternal honor of God our maker, and of the nature he has given us, that faith and trust live and flourish under the most disheartening doctrines and the most incredible and monstrous theories of his character. Few men and women are logical enough to require or seek coherency in their faith; and there has been such a convenient answer always ready to the remonstrances or misgivings of the more inquiring and reasoning minds, in the cry of *mystery*! “Could you expect God’s ways to be in any manner like ours? May he not do any thing he wills, in his absolute sovereignty, and *make* it right, because he chooses to? Shall man dare to say God is unjust, because the things he does would be very unjust if we did them? We properly talk about impartiality, equal justice, no favoritism,

of not holding people responsible beyond their powers and opportunities, as among *our* most sacred duties. But may not the infinite God be partial; have his favorites; do, in short, what he wills, and still leave us bound not to question his ways or revolt against his sovereignty?" How much longer will thoughtful men dare to ask such questions?

So the humble, self-distrustful heart of the better portion of the race reasons now, and always has reasoned, in the worst times under all religions. No religion so gross, so bad, so foul, that it has not found devout and holy men to defend it. The amours of Jupiter and Venus did not render their worship less sacred to some of those purer souls who found them the only gods within their reach; and no forms of theology have ever made Christianity any thing but tenderly trusted and productive of good fruits by a large portion of the religiously disposed. But is this any reason for sparing errors or falsehoods or extravagancies, — that the better portion of the community have, in spite of them, succeeded in living virtuous and holy lives? Is no thought to be had of that vastly larger portion of every community, who, because of these irrational and repulsive opinions, are even more hardened in heart and given up to impiety? I doubt not there would be careless, impious, and wicked people if religion were as rational, self-evidenced, and morally attractive in its doctrines as Jesus made it in his teaching; ay, if Jesus and apostles preached it to-day; nay, if the human race were transferred to the very kingdom of heaven, and saw God and eternal truth just as they are! For it is immediate appetite, and over-mastering passion, and the overwhelming power of the lusts of the heart and the body; it is native audacity and hatred of authority, and a willingness to risk all on a throw, — it is the drunkard's, the gambler's, the seducer's heart, that makes the worst men; men who will not listen to reason or duty or experience, or their own interest, or even to the very certainty that they are bringing woe unutterable upon their own future, when their blood is up, their prey within their reach, and immediate gratification tempting and blinding them! They know that they are blind, and they wish to be blind; and they will have their wicked, foolish way in spite of all remonstrances, and all secret convictions that it is madness and ruin! I do not suppose that any *views* or opinions, theoretical or practical, can be expected to restrain this desperate and wilful class of humanity.

It is found in all countries, under all faiths, and, strange enough, at all degrees of culture. There are those who *will* be good in spite of all discouragements, against the influence of all faiths however cruel and irrational; and there are those who will be bad in spite of all encouragements and the incitement of the clearest and most attractive system of religion.

But between these is a vast class who are not strongly impelled either way; with no torrent-like tendencies to piety or impiety, to virtue or vice, — neutrals, who are very much dependent upon the religious views presented to them; who are fortified in their neutrality by the incredible, irrational dogmas offered them in the name of religion; and become and remain such, without any lively encouragement to virtue, without any high animation to a spiritual life, because they secretly say, “This is priestcraft; this is superstition; this is nonsense; this is pulpit-talk; this is professional extravaganza.” In the interest of this large class of humanity, it seems very critically important that Christianity should be restored to its primitive simplicity, and be taught as Christ taught it, — without the accretions and false inferences and slow-grown errors it has contracted in its passage through a stormy and often barbarous history. If people of this class could only know, from sources they would trust, that Christ and God are not responsible for either Trinitarian or Calvinistic theories; that Adam’s fall and Christ’s bloody atonement are not the beginning and end of the Sermon on the Mount, nor anywhere in it; that the Christian religion is in perfect harmony with Natural Religion, of which it is only an attractive and humanly illustrated copy; that the dogmas commonly taught in Orthodox churches are prosaic applications of Oriental figures of speech, and owe their power to a curious, long-practised accumulation and piecing together of texts from all parts of a Bible which, apart from certain undisputed and simple religious and moral truths, neither claims nor has any strict coherency or *system* of doctrine in it; that the conflict between faith and reason is as needless and as much unjustified as a conflict between the heat-rays and the light-rays in a sunbeam; that reason — moral in its essence — is what distinguishes God as his substance, and alone makes man his child; that conscience — another name for reason — is God’s voice declaring what binds him as well as us, and that nothing we hate or know to be wrong can possibly be ascribable to him;

that Jesus Christ is not a conjurer, nor a mystery, nor an inhuman visitor, nor a God in disguise, but a divine man, an elder brother, raised up by God in his Providence from human seed to reflect his own face and character perfectly, perhaps finally, and to show us what the model and perfection of our nature is, and supply us by its moral and spiritual charm with an incentive, a guide, and a companion in our spiritual journey, to make it easier and more safe and swift, — how much of the present dissatisfaction, indifference, or disgust of religion would pass away!

“Yes,” — some may answer, — “but this has been tried! There have been rational Christians in the world from the beginning, — like James among the apostles, like Origen among the Fathers, like Arius among the great bishops, like Socinus and the Polish brothers, like Servetus whom Calvin burned, like Priestley and Price, like Ware and Channing and Tuckerman, like Dewey and Martineau, like the Unitarians and Universalists and Hicksite Friends; and will any body pretend that they make any great mark, or achieve any success such as, on the principles laid down, they ought to make?” This was the very way they talked about Christianity for two centuries after it was started, at Athens and Rome, and for a long time even at Jerusalem; this was the way they talked about the republican system of government for ages after Plato had proclaimed its fitness, — and it had failed many times to succeed greatly, until a virgin continent was opened to its trial; this was the way they talked about popular education and the abolition of slavery; and earlier, about the heliocentric theory, and the first suggestion of vaccination, and the application of chloroform, and of steam, and of the telegraph wire. All reforms go slowly for a long time; but nothing so slowly as religious reform. It is the last to move. Every thing starts before the creeds in times of general renovation; but when the time arrives, they go down like ships in a typhoon, — as slavery went, and as secession would go were it again started in our present national mood. I believe the theology of the Christian world is about (I mean within a half century) to be placed upon a basis of reasonable fact — physical, moral, spiritual — which will exclude utterly the assumptions and ideas which for fifteen centuries have passed for pure religion; that the essential truths and facts of the religion that rests on the life and words and death of Jesus will be shown to be in perfect harmony with plain reason,

with all real science and all human experience, and that the alleged controversy between faith and science will be wholly abandoned; that the appeal to ignorance and fear and dread of mysterious consequences will give place to appeals to honor, the sense of justice, the latent affection for truth and goodness, the beauty and holiness of God, and the loveliness and wisdom of Jesus; that religion will drop its melancholy and austere tones, and commend itself by its sympathy with what is hopeful, joyous, and trusting; that youth and manhood will find it the attractive guide, cheerer, and inspirer of their way; that it will recover its lost respect from literature, poetry, and art, and again find genius, philosophy, and science heartily enlisted in its blameless, rational, and holy cause. There is no telling how soon a general thaw and dissolution will manifest itself in the old theology. But when it begins to break up it will break like the ice of the polar sea, — eighty feet thick to-day, and fastening the vessels of explorers helplessly in its solid expanse; to-morrow, broken up and floating off, leaving an open sea for the fleet that seemed locked for ever in its grasp! I would rather to-day stand among the despised disciples of rational religion, — one among the few to whom Christianity for a life-long has been in harmony with Nature and life, and all other truth, though publicly regarded as a representative of a decaying heresy, — than be a member of the most numerous and triumphant church on earth that identifies itself with dogmas which reason, science, philosophy, and experience deny and disprove. A century more will show which of these theories of religion belong to God and man; which inherits the future and has the confidence of even the Church. I shall not be here to see; but I am willing to die without the sight, in fullest confidence that my children's children will see it in all its glory!

TREASURER'S STATEMENT.

TREASURER'S STATEMENT.

Cr.

1876.

April 29. To Balance, per account rendered to date . . . \$2,974.81

1877.

April 30. To Amount of Receipts on sundry accounts,

viz.:—

DONATIONS: Amount received from societies and persons, for the general objects of the Association* \$23,930.66

WASHINGTON CHURCH: Amount received towards the erection of a new church edifice in Washington, D.C. 13,081.47

GENERAL FUND: Amount received as bequest of the late Mrs. Mary B. Sawyer, of Salem . . . 253.73

MERCHANDISE: Amount received from sale of Books* 5,205.96

"UNITARIAN REVIEW": Amount received from subscribers during the time of its publication by the Association* 785.13

LADIES' COMMISSION: Amount received for their use* 74.97

INTEREST: Amount received as interest on mortgage on church property at Ann Arbor, Mich.* 330.00

PROFIT AND LOSS: Amount received from sale of old paper* 27.92

INVESTMENT GENERAL FUND: Amount received from notes, for re-investment 17,491.33

INVESTMENT KING FUND: Amount received from notes, for re-investment 30,000.00

TEMPORARY INVESTMENT: Amount received from notes held on this account 10,000.00

INCOME OF GENERAL FUND* 3,508.19

INCOME OF HAYWARD FUND* 1,802.50

INCOME OF PERKINS FUND* 714.66

INCOME OF KENDALL FUND* 151.54

INCOME OF GRAHAM FUND* 645.14

INCOME OF KING FUND* 373.31

INCOME OF LLEWELYN TRUST FUND* 302.88

1877.

April 30.

By Amount of Payments on sundry accounts,

viz.:—

NEW-ENGLAND STATES: Amount expended in this section of the country, in aid of feeble societies, and for missionary purposes* \$6,467.60

MIDDLE STATES: Amount expended in this section of the country, in aid of feeble societies, &c.* 3,407.00

WESTERN STATES: Amount expended in this section of the country, in aid of feeble societies, &c.* 3,834.00

SOUTHERN STATES: Amount expended in this section of the country for missionary purposes* 219.10

PACIFIC COAST: Amount expended in this section of the country for missionary purposes* 750.00

INDIA MISSION: Amount paid for salaries of Rev. C. H. A. Dall and Miss Mary Chamberlain, &c.* 3,904.87

THEOLOGICAL EDUCATION: Amount paid to theological students* 1,000.00

DENOMINATIONAL LITERATURE: Amount paid to "Unitarian Review," and for copies of "Review," and for papers sent to libraries, &c.* 2,500.18

MERCHANDISE: Amount paid for books, tracts, &c.* 6,412.57

"UNITARIAN REVIEW": Amount expended in securing title and during the time of publication by the Association* 2,241.43

LADIES' COMMISSION: Amount paid for their expenses* 106.69

SALARIES: Amount paid Secretary (less net receipts for preaching) and Assistant Secretary* 6,432.96

EXPENSE: Amount paid clerk and porter; and for fuel, expressage, postage, stationery, &c.* 2,921.71

INTEREST: Amount paid for interest on money borrowed* 5.41

NATIONAL CONFERENCE: Amount paid towards its expenses *	620.74
INVESTMENT GENERAL FUND: Amount re-invested on this account	10,000.00
INVESTMENT KING FUND: Amount temporarily lent, and re-invested on this account	30,000.00
TEMPORARY INVESTMENT: Amount temporarily lent	18,000.00
INCOME OF GENERAL FUND: Amount paid for discount on note *	82.64
INCOME OF KING FUND: Amount paid for discount on note *	18.33
INCOME OF LIENOW TRUST FUND: Amount paid Treasurer of Benevolent Fraternity of Churches, Boston*	302.88
Balance carried to new account	12,430.99
	<u>\$111,659.10</u>

E. E. April 30, 1877.

CHARLES G. WOOD, Treasurer.

April 30. To balance brought forward \$12,430.99

\$111,659.10

[Extract from schedule of investments annexed.]

Amount of General Fund	\$75,048.75
" " Hayward Fund	25,750.00
" " Perkins Fund	10,209.50
" " Kendall Fund	2,164.75
" " King Fund	10,000.00
" " Lienow Trust Fund	4,827.00
Balance of Temporary Investment	8,000.00

* The totals of these items, which alone affect the proper receipts and expenditures of the current year, are as follows: viz., receipts, \$37,862.76; expenditures, \$41,228.11.

BOSTON, May 25, 1877. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1877, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was \$12,430.99; that the funds held by him on account of the Association are the General Fund, amounting to \$75,048.75; the Hayward Fund, amounting to \$25,750.00; the Perkins Fund, amounting to \$10,209.50; the Kendall Fund, amounting to \$2,164.75; the King Fund, amounting to \$10,000.00; and the Lienow Trust Fund, amounting to \$4,827.00; for which satisfactory securities have been exhibited to us, according to the annexed schedule, as also for a balance on account of Temporary Investment amounting to \$8,000.00; and that there is in his hands an uninvested balance, on account of the General Fund, of \$7,750.00; and the Homer Fund, of \$220.88; which sums are included in the above cash balance of \$12,430.99.

JOHN SWEETSER.
JOHN KNEELAND.

APPENDIX TO TREASURER'S STATEMENT.

Contributions from Societies.

The following list includes all the Societies which have contributed to the funds of the Association during the year ending April 30, 1877, with the sums severally paid by them, the amount enclosed in a parenthesis being the portion designated for the Washington Church, and "W. C." before a contribution indicating that the whole was for that purpose:—

Andover, North, Mass.	\$65.26	Chicopee, Mass.	\$17.30
Arlington, Mass. (\$100)	835.00	Cincinnati, Ohio (W. C.)	100.00
Ashby, Mass.	55.25	Cohasset, Mass.	44.00
Augusta, Me.	25.00	Concord, Mass. (\$25)	565.00
		Concord, N. H. (\$68)	135.00
Baltimore, Md. (\$50)	150.00	Dedham, Mass. (\$82)	211.00
Bangor, Me.	81.00	Dedham, West, Mass.	12.00
Barre, Mass.	65.75	Deerfield, Mass.	12.00
Belfast, Me.	65.00	Dover, Mass.	9.00
Belmont, Mass.	23.00	Dover, N. H.	19.50
Berlin, Mass. (W. C.)	5.87	Dublin, N. H.	45.00
Bolton, Mass.	18.61	Duxbury, Mass.	5.00
Boston, Mass.			
First Parish of Dorchester (\$60)	900.00	Easton, North, Mass.	180.50
First Church (\$1,205)	1,646.87	Eastport, Me.	35.00
First Religious Society in Roxbury	468.75	Exeter, N. H.	33.00
Second Church (\$25)	252.00	Fairhaven, Mass. (\$150)	213.78
King's Chapel	750.80	Fall River, Mass.	104.71
First Congregational Parish of West Roxbury	22.50	Fitchburg, Mass. (\$50)	173.00
Arlington Street Society (\$1,130)	3,041.50	Frammingham, Mass. (\$100)	331.00
Holla Street (\$500)	750.00		
West Boston Society	811.00	Germantown, Penn. (\$125)	300.00
First Congregational Society of Jamaica Plain (\$150)	565.00	Grafton, Mass.	42.00
Third Religious Society of Dorchester	104.00	Groton, Mass. (\$20)	44.00
Harvard Church in Charlestown	67.29	Hobart, Ind.	10.00
Hawes Place Congregational Society, South Boston	30.00	Hudson, Mass. (\$10)	47.62
South Congregational Society	1,258.00	Hyde Park, Mass.	100.00
Church of the Disciples (\$500)	1,000.00	Keene, N. H. (\$150)	400.00
Mt. Pleasant Congregational Church, Roxbury (\$75)	150.00	Kennebunk, Me.	117.00
Church of the Unity	278.00	Kington, Mass. (\$50)	150.00
Church of the Unity, Neponset (\$50)	95.87	Laconia, N. H.	15.00
New South Free Church	54.00	Lancaster, Mass.	100.00
Bridgewater, Mass.	20.00	Lawrence, Mass. (\$40)	83.29
Bridgewater, East, Mass.	46.23	Leicester, Mass. (\$40)	65.00
Bridgewater, West, Mass. (\$100)	185.00	Leominster, Mass. (W. C.)	100.00
Brookfield, Mass.	27.00	Lexington, Mass.	59.00
Brookline, Mass. (\$308)	558.00	Littleton, Mass. (\$14)	109.00
Brooklyn, Ct.	23.50	Louisville, Ky.	100.90
Brooklyn, N. Y., First Unitarian Society (\$550)	851.54	Lowell, Mass. (\$500)	1,250.00
Brooklyn, N. Y., Second Unitarian Society (\$300)	522.00	Lynn, Mass.	41.50
Brooklyn, N. Y., Third Unitarian Society	59.47	Marlboro', Mass.	102.15
Buffalo, N. Y. (W. C.)	250.00	Meadville, Penn. (\$50)	153.09
Burlington, Vt. (\$110)	804.07	Medfield, Mass.	43.70
		Medford, Mass.	22.00
Cambridge, Ms., First Parish (\$500)	884.00	Melrose, Mass.	18.00
Charleston, S. C. (W. C.)	50.00	Mendon, Mass.	10.57
Charlestown, N. H. (W. C.)	35.10	Milford, N. H.	13.00
Chelmsford, Mass.	41.50	Milton, Mass. (\$110)	670.20
Chelsea, Mass.	20.00	Montpelier, Vt.	54.00
Chicago, Ill., Church of Messiah	100.00	Montreal, Canada	200.00
Chicago, Ill., Unity Church	100.00	Nantucket, Mass.	11.50
		Natick, South, Mass.	14.33
		Needham, Mass.	25.00
		Newburg, N. Y. (W. C.)	100.00
		Newburyport, Mass.	56.22

APPENDIX TO TREASURER'S STATEMENT.

Newport, R. I.	\$115.00	Templeton, Mass.	100.00
Newton, Mass.	504.07	Trenton, N. Y.	21.00
Newton, West, Mass. (W. C.)	68.00	Troy, N. Y.	105.00
Northampton, Mass.	63.00	Tyngsboro', Mass.	23.25
Northfield, Mass.	55.00		
Peabody, Mass.	180.71	Uxbridge, Mass.	67.00
Peterboro', N. H. (\$45)	90.00	Walpole, N. H.	21.19
Petersham, Mass.	83.69	Waltham, Mass.	333.00
Philadelphia, Penn. (\$610)	635.00	Warwick, Mass.	25.00
Portland, Me., First Parish (\$200)	280.00	Washington, D. C.	50.00
Portland, Me., Second Unitarian Parish	25.00	Watertown, Mass. (W. C.)	99.00
Portsmouth, N. H. (\$200)	400.00	Westboro', Mass. (\$17)	39.00
Providence, R. I., First Congregational Society (\$1,000)	1,721.00	Weston, Mass.	100.00
Providence, R. I., Westminster Congregational Society (\$470)	1,240.00	Wilton, N. H.	10.00
Quincy, Mass.	86.24	Wilton, East, N. H.	30.00
Rochester, N. Y. (\$8)	23.59	Winchester, Mass. (\$50)	101.00
Saco, Me.	65.00	Worcester, Mass., Second Congregational Church	814.00
Salem, Mass., First Cong. Society (\$124)	199.80	Worcester, Mass., Church of the Unity (\$164)	625.00
Salem, Mass., No. Society (\$126)	418.00		
Salem, Mass., Barton Square Church (\$166)	830.00	The following contributions were intended to be included in the above list, but payment was necessarily delayed until after April 30:—	
San Francisco, Cal.	100.00	Boston (South), Mass., Second Hawes Society	\$170.00
Sheffield, Ill.	7.50	Buffalo, N. Y.	250.00
Shelbyville, Ill.	12.90	New York, N. Y., Church of All Souls	1,008.89
Shirley, Mass.	30.00	Rowe, Mass.	10.00
Somerville, Mass.	142.91	Scituate, Mass.	40.00
Springfield, Mass. (\$100)	220.51	Sudbury, Mass.	10.27
Staten Island, N. Y.	\$100.00	Taunton, Mass.	500.00
Sterling, Mass.	40.00	Wayland, Mass.	21.06

Dr.	Trial Balance, April 30, 1877.	Cr.	
Cash	\$12,430.99	Stock	\$24,962.01
Merchandise (stereotype plates, books, tracts, &c.)	11,630.80	General Fund	82,798.51
Tremont Place Estate	80,000.00	Hayward Fund (for Foreign Missions)	25,750.00
Investment General Fund (exclusive of Tremont Place Estate)	45,048.75	Perkins Fund (for aiding theological students)	10,209.50
Investment Hayward Fund	25,750.00	Kendall Fund (for aiding New England societies)	2,164.75
Investment Perkins Fund	10,209.50	King Fund (for aiding preachers in New England and Western societies)	10,000.00
Investment Kendall Fund	2,164.75	Homer Fund (for theatre preaching)	220.88
Investment King Fund	10,000.00	Lienow Trust Fund	4,327.00
Investment Lienow Trust Fund	4,327.00	Washington Church	14,559.02
Bills Receivable	15,600.00	New England States*	2,280.00
Sunday School Society	700.00	Middle States*	2,150.00
Wilmington Church	2,924.79	Western States*	8,075.00
Wilmington Church Estate	5,401.50	Southern States*	5,618.90
Windsor Church Estate	8,000.00	India Mission*	2,700.00
Omaha Church Estate	8,596.75	African Methodist Episcopal Church*	400.00
Temporary Investment	8,000.00	Denominational Literature*	2,000.00
Book accounts	2,486.20	Book accounts	56.66
	\$198,270.53		\$198,270.53

* Unexpended balance of appropriations.

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FIFTY-THIRD ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION;

WITH THE

Annual Report of the Board of Directors,

AND

THE TREASURER'S STATEMENT FOR THE YEAR
ENDING APRIL 30, 1878.



BOSTON:
AMERICAN UNITARIAN ASSOCIATION.
1878.

CAMBRIDGE:
PRESS OF JOHN WILSON AND SON.

FIFTY-THIRD ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION.

THE AMERICAN UNITARIAN ASSOCIATION held its Fifty-third Annual Business Meeting, in Hollis-street Church, on the morning of Tuesday, May 28, 1878.

HENRY P. KIDDER, Esq., the President of the Association, occupied the chair, and called the meeting to order at 9.30 o'clock.

Prayer was offered by Rev. GEORGE W. BRIGGS, D.D.

The record of the last meeting was read by the Secretary, who also offered an Order of Business for the day; which was adopted, and followed in the subsequent proceedings.

The Nominating Committee, by its Chairman, ARTHUR T. LYMAN, Esq., submitted the following list of officers:—

HENRY P. KIDDER	<i>President.</i>
WILLIAM C. BRYANT }	<i>Vice-Presidents.</i>
CHARLES A. STEVENS }	
Rev. RUSH B. SHIPPEN	<i>Secretary.</i>
GEORGE W. FOX	<i>Assistant Secretary.</i>
CHARLES G. WOOD	<i>Treasurer.</i>

Directors for three years.

Rev. HOWARD N. BROWN.	CHARLES H. BURRAGE.
Rev. JAMES DE NORMANDIE.	WILLIAM E. JAMES.
Rev. JENKIN LL. JONES.	Mrs. FANNY B. AMES.

On motion of Mr. LYMAN, the President appointed as a committee to collect, assort, and count the ballots, Rev. HENRY F. BOND, Rev. ADAMS AYER, and JOHN K. FULLER, Esq., who reported at the close of the meeting that the above persons were elected.

The meeting was addressed with congratulations by the President, HENRY P. KIDDER, Esq.

with all real science and all human experience, and that the alleged controversy between faith and science will be wholly abandoned; that the appeal to ignorance and fear and dread of mysterious consequences will give place to appeals to honor, the sense of justice, the latent affection for truth and goodness, the beauty and holiness of God, and the loveliness and wisdom of Jesus; that religion will drop its melancholy and austere tones, and commend itself by its sympathy with what is hopeful, joyous, and trusting; that youth and manhood will find it the attractive guide, cheerer, and inspirer of their way; that it will recover its lost respect from literature, poetry, and art, and again find genius, philosophy, and science heartily enlisted in its blameless, rational, and holy cause. There is no telling how soon a general thaw and dissolution will manifest itself in the old theology. But when it begins to break up it will break like the ice of the polar sea, — eighty feet thick to-day, and fastening the vessels of explorers helplessly in its solid expanse; to-morrow, broken up and floating off, leaving an open sea for the fleet that seemed locked for ever in its grasp! I would rather to-day stand among the despised disciples of rational religion, — one among the few to whom Christianity for a life-long has been in harmony with Nature and life, and all other truth, though publicly regarded as a representative of a decaying heresy, — than be a member of the most numerous and triumphant church on earth that identifies itself with dogmas which reason, science, philosophy, and experience deny and disprove. A century more will show which of these theories of religion belong to God and man; which inherits the future and has the confidence of even the Church. I shall not be here to see; but I am willing to die without the sight, in fullest confidence that my children's children will see it in all its glory!

TREASURER'S STATEMENT.

1876.

April 29. To Balance, per account rendered to date . . . \$2,974.81

1877.

April 30. To Amount of Receipts on sundry accounts,

viz.:—

DONATIONS: Amount received from

societies and persons, for the

general objects of the Associ-

ation* \$23,930.66

WASHINGTON CHURCH: Amount re-

ceived towards the erection of a

new church edifice in Washing-

ton, D.C. 13,081.47

GENERAL FUND: Amount received as bequest of

the late Mrs. Mary B. Sawyer, of Salem . . . 258.73

MERCHANDISE: Amount received from sale of

Books* 5,205.96

"UNITARIAN REVIEW": Amount received from

subscribers during the time of its publication

by the Association* 785.13

LADIES' COMMISSION: Amount received for

their use* 74.97

INTEREST: Amount received as interest on mort-

gage on church property at Ann Arbor,

Mich.* 330.00

PROFIT AND LOSS: Amount received from sale of

old paper* 27.82

INVESTMENT GENERAL FUND: Amount received

from notes, for re-investment 17,491.33

INVESTMENT KING FUND: Amount received from

notes, for re-investment 30,000.00

TEMPORARY INVESTMENT: Amount received

from notes held on this account 10,000.00

INCOME OF GENERAL FUND* 3,508.19

INCOME OF HAYWARD FUND* 1,802.50

INCOME OF PERKINS FUND* 714.66

INCOME OF KENDALL FUND* 151.54

INCOME OF GRAHAM FUND* 645.14

INCOME OF KING FUND* 373.31

INCOME OF LIENOW TRUST FUND* 302.88

1877.

April 30. By Amount of Payments on sundry accounts,

viz.:—

NEW-ENGLAND STATES: Amount expended in

this section of the country, in aid of feeble so-

cieties, and for missionary purposes* \$6,467.60

MIDDLE STATES: Amount expended in this section

of the country, in aid of feeble societies,

&c.* 3,407.00

WESTERN STATES: Amount expended in this

section of the country, in aid of feeble so-

cieties, &c.* 3,834.00

SOUTHERN STATES: Amount expended in this

section of the country for missionary pur-

poses* 219.10

PACIFIC COAST: Amount expended in this section

of the country for missionary purposes* . . . 750.00

INDIA MISSION: Amount paid for salaries of Rev.

C. H. A. Dall and Miss Mary Chamberlain,

&c.* 3,904.87

THEOLOGICAL EDUCATION: Amount paid to theo-

logical students* 1,000.00

DENOMINATIONAL LITERATURE: Amount paid

to "Unitarian Review," and for copies of

"Review," and for papers sent to libraries,

&c.* 2,500.18

MERCHANDISE: Amount paid for books, tracts,

&c.* 6,412.57

"UNITARIAN REVIEW": Amount expended in

securing title and during the time of publi-

cation by the Association* 2,241.43

LADIES' COMMISSION: Amount paid for their ex-

penses* 106.69

SALARIES: Amount paid Secretary (less net

receipts for preaching) and Assistant Secre-

tary* 6,432.96

EXPENSE: Amount paid clerk and porter; and

for fuel, expressage, postage, stationery,

&c.* 2,921.71

5.41

INTEREST: Amount paid for interest on money

borrowed*

NATIONAL CONFERENCE: Amount paid towards its expenses *	620.74
INVESTMENT GENERAL FUND: Amount re-invested on this account	10,000.00
INVESTMENT KING FUND: Amount temporarily lent, and re-invested on this account	30,000.00
TEMPORARY INVESTMENT: Amount temporarily lent	18,000.00
INCOME OF GENERAL FUND: Amount paid for discount on note *	82.64
INCOME OF KING FUND: Amount paid for discount on note *	18.33
INCOME OF LIENOW TRUST FUND: Amount paid Treasurer of Benevolent Fraternity of Churches, Boston *	302.88
Balance carried to new account	12,430.99
	<u>\$111,659.10</u>
E. E. April 30, 1877.	CHARLES G. WOOD, Treasurer.

[Extract from schedule of investments annexed.]

Amount of General Fund	\$75,048.75
" Hayward Fund	25,750.00
" Perkins Fund	10,209.50
" Kendall Fund	2,164.75
" King Fund	10,000.00
" Lienow Trust Fund	4,327.00
Balance of Temporary Investment	8,000.00

* The totals of these items, which alone affect the proper receipts and expenditures of the current year, are as follows: viz., receipts, \$87,852.76; expenditures, \$41,228.11.

April 30. To balance brought forward \$12,430.99

\$111,659.10

BOSTON, May 25, 1877. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1877, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was \$12,430.99; that the funds held by him on account of the Association are the General Fund, amounting to \$75,048.75; the Hayward Fund, amounting to \$25,750.00; the Perkins Fund, amounting to \$10,209.50; the Kendall Fund, amounting to \$2,164.75; the King Fund, amounting to \$10,000.00; and the Lienow Trust Fund, amounting to \$4,327.00; for which satisfactory securities have been exhibited to us, according to the annexed schedule, as also for a balance on account of Temporary Investment amounting to \$8,000.00; and that there is in his hands an uninvested balance, on account of the General Fund, of \$7,750.00; and the Homer Fund, of \$220.88; which sums are included in the above cash balance of \$12,430.99.

JOHN SWEETSER.
JOHN KNEELAND.

On the Pacific coast, aid has been granted to the missionary work in charge of Rev. D. N. Utter, at Olympia, Rev. E. I. Galvin, at Walla Walla, Rev. J. D. Wells, at Los Angeles, and Rev. G. H. Young, at Santa Barbara. In these new fields, public sentiment is fresh, receptive, and hospitable to liberal principles, and with these tried and trusty leaders of experience and enthusiasm, your Board are confident that our missionary investment will bear fruit of large and permanent result.

At Ann Arbor, the seat of the Michigan State University, the vacancy occasioned by the continued illness of Rev. Charles H. Brigham, has been temporarily filled with acceptance and success by our brother of ample scholarship, Rev. Joseph H. Allen. Sustained for the most part by our treasury, Rev. J. L. Douthit, with devoted zeal and enlarging usefulness continues his excellent work at Shelbyville, in Southern Illinois. The Fourth Church in Chicago, in an extremity of need, by the aid of the Association, has been enabled to sustain Rev. J. T. Sunderland in a ministry, whose fast-growing influence is becoming an important power for the liberal faith in the Northwest. The Third Church in Chicago, under heavy burdens of debt, about to disband in despair, by the timely aid of the Association in a loan of \$5,000, for five years, without interest, has been enabled to rally and go forward. In the largest and most rapidly growing section of the city, itself containing a population of two hundred and fifty thousand people, practically out of reach of the other Unitarian churches, the opportunity is a great one; and with a wise and successful ministry the society will speedily and surely become one of the strong churches in the West. In Indianapolis, we have continued the help steadily required for the past ten years. In Cleveland, the church enterprise, for a time suspended, is rallying to fresh life by the leadership of Rev. J. H. Heywood, of Louisville, in the temporary employ of the Association, and shows itself full of hope and promise.

In the limitless opportunity of the West, our limited resources have compelled us to choose, and to restrict our aid to enterprises in themselves promising, even though others as hopeful have remained untouched. In the several local conferences of the West, and in the general Western Conference, whose territory embraces them all, the former isolation is yielding place to a growing warmth of fellowship and missionary zeal. Our cause in the

West is alive and active. May our best energies there and here unite still more closely to promote it. That all the hopes there indulged have not been fulfilled is not peculiar to Unitarianism. Yet the enthusiasm of an infinite hopefulness has been the secret of all the wondrous progress of that region. May our noble cause never lose it.

In the Middle States, the important missionary post at Ithaca, N. Y., the seat of the unsectarian Cornell University, with an attendance of nearly six hundred students, was made vacant last September by the resignation of Rev. Dr. Stebbins. His energetic and discreet ministry had gathered a church of zealous and self-reliant spirit, and built a convenient and tasteful chapel, which, with the aid of \$3,000 from the Winn Fund, is now completely paid for. His scholarly attainments and robust manliness, his Christian character and faithfulness, had won the respect of the whole community, and both in the village and University given honor to the Unitarian name, and left an influence that will not pass away. The pulpit having been for some months filled by temporary supplies, the society, seconded and aided by this Association, has now called as its pastor Rev. H. C. Badger, who has entered upon his work with zeal and promise.

At Saratoga last summer, several discourses were given in the Town Hall by some of our leading preachers, their expenses only being paid by our treasury. The services were attended by large and deeply interested congregations; and it is deemed well to continue them the coming summer. Aid has been given by the Association at Vineland for part of the year to Rev. J. B. Harrison; to Rev. H. D. Catlin at Harlem; and to Wilmington, Delaware, now in charge of Rev. J. M. W. Pratt, of the last class at Harvard Divinity School. In the ancient church of Charleston, S. C., one of the earliest churches of our faith in America, weakened by the calamitous results of the war, the Association has helped sustain Rev. E. C. L. Browne in a ministry acceptable and successful. And at the important post of New Orleans, the only church of our faith in the great South West, with a wide-spreading territory of influence, having a radius of more than one thousand miles, under the disabilities resulting from the war was threatened with bankruptcy and dissolution, and the loss of a commodious and beautiful church edifice. In accordance with the recommendation voted at the anniversary meeting of the Association two

years ago, the Association has, by the timely aid of \$5,000, saved the church property from sale; and the society, under the ministry of Rev. William J. Lloyd, of last year's class at Cambridge, looks hopefully forward.

At our public anniversary meeting in this place one year ago, it was announced with great satisfaction that the new church in Washington was under contract, and the work begun. With still deeper satisfaction, we now announce its successful completion and dedication with no debt remaining. The lot having cost about \$20,000, the contemplated cost of the house with necessary furniture was \$40,000. Of the required sum of \$60,000, the trustees of the Winn Fund having given \$10,000, it was agreed to divide the remaining \$50,000; the Washington Society and this Association each to provide \$25,000. The contributions received by the Association for this purpose from churches and persons have reached the sum of \$21,767.08. The deficit of \$3,232.92 has been supplied by our reserved funds; and we hope this sum may be repaid by further contributions before the next meeting of the National Conference at Saratoga. It was deemed best that, in accordance with congregational usage, the property should be vested in the society at Washington, which is incorporated according to the laws of the District. The full \$35,000, which has passed through the hands of the Association is covered by a mortgage held by our treasurer, drawing no interest, but demanding at one year's notice the return of the principal on the simple vote by your Board of Directors that the edifice is diverted from the purposes of Unitarian worship for which it was built.

The edifice, with its new organ, having exceeded the contemplated cost, the Washington society has paid toward it the full sum of \$30,000, promised by them at Saratoga. For the energy, wisdom, and watchful care in all the details of its erection and financial management, which have brought to successful consummation this enterprise, in a church edifice, commodious, convenient, tasteful, and entirely free from debt, the society in Washington and the denomination generally are indebted, first of all, to the chairman of the Board of Trustees and of the Building Committee, Hon. Henry A. Willard, of Washington, whose generous devotion and unwearied toil we here gratefully recognize and record. The church was dedicated on the evening of January 29, the discourse being delivered by Rev. Henry W. Bellows, D.D.; and, on the

next day, a conference was held, and, in the evening, with a discourse by Rev. J. F. W. Ware, Rev. Clay MacCauley was installed as pastor. The services were attended by large congregations, including many clerical and lay delegates present from distant churches, and the occasion was one of deep interest throughout. Already the expected impetus of a fresh prosperity has been given to our cause at the nation's capital by the successful consummation of this enterprise.

To the Wilberforce University at Xenia, Ohio, for colored students, under the auspices of the African Methodist Episcopal Church, we have by a small sum appropriated for lectures during the past winter given by Professors from Antioch College in the vicinity testified our sympathy and good-will. The friends of the institution bear cordial testimony to the practical value of this service. Recognizing our brotherly interest in their behalf, they have invited this Association to be represented by delegates at the dedication of a new college edifice, in the approaching month of June; an invitation which your Board have accepted by the appointment of Rev. Messrs. Ware and Heywood and your Secretary.

To the Harvard Divinity School and the Meadville Theological School, a moderate sum has been appropriated to aid students preparing for the ministry. To the Professors has been left the responsibility of deciding the need and desert of the men who receive it. The propriety of such beneficiary aid is sometimes questioned. But in preparation for other professions and callings, debt, to be cancelled by subsequent prosperity, may be safely incurred, as it cannot wisely be in the ministry. Such beneficiary aid has alone made preparation possible to many of the ablest and most efficient men in the ranks to-day. Moreover, it is directly in the line of missionary work to prepare an efficient corps of leaders in religious thought and life. No more important problem confronts us than this one of securing to the service of the liberal faith a ministry equal to the demands of the age. While we do our best to foster the two theological schools already named, thus far they by no means fill the whole demand. Our ranks continue to be largely supplied from the schools and pulpits of other denominations.

At the White River Agency among the Ute Indians of Colorado, Rev. E. H. Danforth, whose judicious and faithful management

for four years had won the hearty confidence of his superior officers in the Indian Bureau of the Government at Washington in the last administration, and whose self-sacrificing devotion deserves our grateful recognition, has resigned; and the Government has appointed to the post Mr. C. B. Meeker, a citizen of Colorado.

Mr. Joseph W. Abbott, of Keene, N. H., especially prepared by his experience in the Sanitary Commission during the war, has taken charge of the agency at Los Pinos, Southern Colorado. The country, however, is high, cold, and barren, ill suited to gardening or agriculture, requiring large engineering expenditures for irrigation, the buildings are insufficient, the Indians are scattered, and the children not easily brought to school. And except for an honest and humane administration of the interests in trust, the opportunity is small and the prospect discouraging.

With profound regret, we have received the resignation of Miss Mary Chamberlain (now Mrs. Stewart), principal teacher of the girls' schools connected with the Mission of Rev. Mr. Dall, at Calcutta. Having gone from England to India for missionary work, by invitation of Miss Mary Carpenter, and having acquired the use of the native language by previous residence, she was already equipped for the work which she has, for eight years, efficiently conducted in the employ of this Association. The schools in her charge have been built up, for the most part, by her assiduous care and toil. In retiring from this work, she bears with her our grateful remembrance of her fidelity and success. The work she has inaugurated it is our desire to continue, if there can be found a teacher with the qualifications required. Mr. Dall continues, with his accustomed devotion, his lectures to the schools and to the people, with an acquaintance and good influence extending year by year.

The Ladies' Commission has continued its monthly sessions at the headquarters, 7 Tremont Place. Organized in 1865, and now numbering in its membership forty-three ladies in this vicinity, and nineteen distant correspondents, they examine, report, discuss, and pass judgment upon books published for the young. During the past thirteen years, they have examined all the accessible juvenile literature in the English language. The total number of books examined has been 5,433. Of these they have rejected

seventy-three per cent as unsuitable, and now publish a catalogue of 1,452 approved. A small appropriation has been voted to meet their annual expense, chiefly for publishing their yearly list. The service is a valuable one alike for the home and the Sunday School; and the lists issued have been sought outside of our own communion. "Time and experience," as is well said in the preface to their recent catalogue, "have only deepened the conviction of the need of thorough examination of the books written for young persons. The mass of fiction which floods the libraries of this country is regarded by thoughtful observers as a grave peril to national character. Against such a tide, no dyke is so strong as the love of good reading." In preparing a list of the best books, offering a sound and agreeable variety of reading, they render to the young, and all interested in their welfare, a service not easily measured, and by their laborious and unrequited toil they merit the gratitude of our churches and people.

In the publication department, as our aim is not primarily pecuniary profit, but the promulgation of our faith, all our publications are offered at prices much below that of books of similar size and cost in the ordinary market. At the same time, there has been steadily a large distribution of tracts, gratuitously sent to all who ask for them; liberal gifts of books to ministers, public libraries, reading-rooms, colleges, and other institutions where the volumes are welcomed and made accessible to the people; also gratuitous distribution of a moderate number of copies of the "Christian Register," and the "Unitarian Review." The expenditures in this department cover the issue of a few new tracts, the general tract and book distribution, an appropriation to the editorial charge of the "Unitarian Review," and the cost of the plates and first issue of the new "Hymn, Tune, and Service Book." This has been already adopted by a number of representative and leading societies. And while for the past year an expense, henceforth it may be reckoned as a source of income.

The offer of Channing's Works, as a free gift to any minister or student preparing for the ministry in America, has, for lack of sufficient funds to meet the possible demand, never been so publicly advertised as to make the fact generally known. Never sent except in response to direct personal request, the call for the volume has nevertheless come from ministers and theological schools in all parts of the country, from nearly every State in the Union,

with expressions of interest and of welcome that bring ample assurance of the wisdom of this gift.

At the invitation of your Board of Directors, in the month of November last, Rev. James Freeman Clarke delivered in Music Hall, Boston, a series of six discourses on Essentials and Non-Essentials in Religion. Heard at the time by large congregations, and widely circulated by the daily newspapers, they have also been published in a small volume, which has met with great favor, and has been in large demand, and forms one of the best of our books to promulgate the liberal faith. It ought to be sent to every preacher in America.

The strength of our cause exists largely in our literature. While many limitations and obstacles are encountered by our missionary efforts through the living voice and by organized societies, a boundless field opens and invites us to the broadcast sowing of truth by the printed page. All through the country exist libraries whose rules debar them from purchase of books bearing denominational imprint, where our books can go only by missionary generosity. The few that chance to learn our offer, by their hearty welcome, convince us that the opportunity in this direction is unlimited. There are also in the United States forty-three thousand ministers, of whom, doubtless, at least ten thousand would welcome our books. These may be sent where our preachers cannot go, and will effectively publish our faith where otherwise it would never be heard. Our opportunity in this direction is limited only by our too scanty funds. This work might well be enlarged ten-fold; \$20,000 per year might wisely be spent in this direction. If we believe in our faith, its worth and power, let us more faithfully, generously, proclaim it.

There are those who deem our mission ended because of the advancing liberalism of the age. It is true that many agencies are at work, and the best progress of our times is in this direction. Though we rest on our arms, success to our cause is providentially sure. As our opportunity and encouragement, this fact should but stimulate us to renewed endeavor. Increasing inquiry for truth opens many doors of hospitality hitherto closed. To-day we find audience and welcome as never before. In the breaking up of old traditions, there is earnest questioning to which the simple faith of pure Christianity alone gives rational and adequate answer. In the abandonment of old dogmas, there is danger of

blank scepticism and of the pale negations of unbelief. Scientific speculations and materialistic tendencies give loud call for the clear affirmation of the everlasting spiritual verities. While there yet lingers enough of spiritual despotism, bigotry, and superstition to demand on the one hand valiant battle for freedom, fellowship, and truth; on the other hand, growing liberalism and restless inquiry call us to stand fast for reverence and faith, and for character as the key of destiny.

So, also, the crimes and corruptions that confront us give us a special work to do. We take no pessimist view of human affairs. To believe that humanity is on the retrograde is to doubt whether God rules the world. It is not that our times are worse, but the Drummond light of criticism exposes iniquities hitherto hidden in the darkness. Nor would we fall into that extreme optimism that begets indifference, — a Mahometan fatalism that all is well. Nothing in the liberal faith excuses iniquity or paints sin white. The old theology seems too easily to open heaven and purchase God's favor. On the contrary, liberal Christianity, by its lofty estimate of man and life, and its practical reading of the eternal law of retribution and destiny, holds conscience to the highest standard of duty and morality. The call comes to us, as to all men, to fight iniquity in all its forms. The Unitarian people to-day, by as much as they hold the large trusts of wealth and intelligence, are the more heavily burdened with responsibility, and are called by God and humanity to enter in and do their full part in establishing the divine kingdom, and turning the wilderness into a garden of our God.

In behalf of the Board of Directors,

RUSH R. SHIPPEN,
Secretary.

SOME HOPEFUL SIGNS OF RETROGRESSION.

BY REV. BROOKE HERFORD.

ABOUT the middle of last century, — just when the orthodox conservatism of English dissent was growing uneasy at the movements of thought which afterwards eventuated in Unitarianism, — one of the Old-School Calvinistic hearers approached his pastor, who had got about as far as Arianism, with a hint that for his part he “liked the old doctrine.” “So do I, sir,” replied the minister: “the older the better, sir. Mine is as old as the apostles!”

A hint, this, that there may possibly be such a thing as right and true retrogression. The later is not always the truer or the better. All onward movement is not necessarily progress. The Neo-Platonists were inferior to Plato. The architecture of the Ptolemies is inferior to the architecture of the Pharaohs. The Christianity of the Athanasian Creed is inferior to that of the Nicene. The Christianity of all the creeds is poorer than the Christianity of Christ.

This progressive inferiority, which makes retrogression sometimes the hopeful thing, is often caused by mere mental decay. As often, however, it arises from mental activity wrongly directed, or not sufficiently steadied by the hold of facts. The human mind, in its eager inquisitiveness, often wants to go ahead too fast. It wants to settle questions which really lie outside its ken. It jumps at conclusions which afford no solid standing. Hence its progress is seldom in a steady, onward course. Now and then it has to recede, and try again in some fresh direction. Sometimes the way of real progress is by frank retrogression.

There is no subject in which the human mind has more restlessly pushed onward and more often had to turn back than that of religion. The weak point of the theologies of mankind has been that they have been theology worked out by “dead-reckoning.” Out at sea, when a captain cannot get either an “observation”

or "soundings," unless he is to "lay-to," which captains do not like, he works out the ship's course by his own calculations, computing his direction and speed the best he can from his own instruments. Now this is about what has been the matter with theologians in almost all times. They have not been careful enough to keep their bearings by facts. They have constantly worked out their lines of doctrine by dead-reckoning, — reasoning on and on indefinitely, thinking they could make sure of keeping in the true course by their own logical watchfulness. And the mischief has been, that they have not made allowance enough for the possibility of going wrong; they have been drifted aside by the thought-currents of their day or the variations of their own mental compasses; often they have had only the vaguest idea how far or fast they were really going; and then, at last, when some glimpse of how the infinite things really are has broken upon them, or when they have got some sounding right down to the facts of humanity, it has too often turned out that, somehow, they have got utterly astray.

I suppose that the most perfect example of theology by dead-reckoning which the history of religion affords was the old Calvinism. It was the most complete, because, while starting from such seemingly certain truths, it worked on from them with the most rigid logic, and yet finally landed men in conclusions about the furthest astray that they have ever got from any divine or human fact. Calvinism was in its time a noble reaction against all priestly higgling over human salvation, against all the pettifogging contrivances of penance, indulgence, and mass, by which the Romish Church professed to deal with souls in purgatory. It fell back upon that grand thought of a holy majesty of God quite above being affected by such small contrivances. It fell back upon the certainty that God had not left man's eternal destiny to be settled by pope or priest. It lay with Him, that was certain; and, if it lay with Him, it must in reality have been all settled long before, for was not He omniscient? So "predestination" seemed certain. But, predestination granted, "election" followed; and if the saved had been elected to be saved, there was no getting out of the conclusion that the lost must have been elected to be damned, and thus came the doctrine of "reprobation." So came all the dreadful refinements of the later Calvinism. If the lost were in hell for ever for the glory of God, the blessed must know it; and

yet a blot upon their blessedness was not to be imagined, therefore the knowledge of it must be consistent with their happiness; and hence came all the shocking things which were said about the complacency with which the saints would behold the torments of hell. What became of children dying in infancy? men asked. But when they had once got so far as to believe that grown men and women were to be in hell for ever, because elected to that before they were born, it was a mere trifle further to suppose the same of children, and thus came the confident assertions that there were infants in hell. And, as a course of logical reasoning, worked out from the one truth of divine foreknowledge, it seemed as consecutive and inevitable as could be. But it landed men on the rocks! It shipwrecked some on Antinomianism; when they got to that, there was no mistake about their having got wrong somehow! And when men began to look up, and the mists cleared off, and they got their bearings once more by the everlasting fatherhood of God, then they found that their system had got all astray, and they had to go back.

The receding from the terrible positions in which Calvinism landed men was one of the hopeful retrogressions of the past. Calvinism is practically dead. But we will take something in which the retrogression is even now going on. Take the orthodox idea of the nature of Deity. What a way it was from the old Hebrew thought of "one God," and from Christ's tenderer teaching of that — "God, our Heavenly Father" — to the mystical doctrine of the Trinity! That doctrine of the Trinity was elaborated by dead-reckoning. Christ had used language about the spirit of God being in him, teaching him, speaking through him, — expressions of his glorying consciousness of life in God, which he wanted all his disciples to share; and, as the first fervor of Christian life died out, these seemed unintelligible, except on the hypothesis that he was, in some sort, God. As the Church got into its philosophizing stage, men worked ahead on this line. Certainly there was but one God; yet the Father was God, and Christ must be God, and the Holy Spirit was God, — no way out of it but that these must be distinctions in the Divine Being. All through those early ages of controversy, men kept elaborating the matter, through Arianism, into full Trinitarianism, into a dozen schemes the very names of which are almost forgotten; on into the sublime contradictions of the Athanasian Creed; on until

they reached their climax in such absurdity as that quoted by Archbishop Whately from a Protestant writer, who said, in perfect good faith, "Theology teaches that there is in God one essence, two processions, three persons, four relations, five notions, and the circumincession which the Greeks call Perichoresis." Well, all along that way, men have thought they were making real progress in the thought of Deity. A good Episcopalian brother said to me one day, "There are no words in which you can express your Unitarianism that we do not agree with: only we go further." Exactly; but there is such a thing as going further and faring worse. Trinitarianism has fared worse, when it would not stop at "one God, the Heavenly Father," but would go further into its mysterious distinctions in the Godhead. And it has to come back: it is coming back. When men look above, just in the light of the Lord's Prayer, "When ye pray, say, 'Our Father,'" the grand, simple truth of that makes them feel that in those abstruse distinctions of the creeds they have somehow got astray. They are coming back to-day. They have already come back in their prayers. The "Trinity" has no place in prayer now. It has not much anywhere. The *Spectator* said that Rev. F. D. Maurice had "rediscovered the gospel." The very creeds themselves are more and more being interpreted in the light of that great simple truth of the one Divine Fatherhood. It is retrogression; but it is retrogression full of hope for liberal and spiritual religion.

Another most hopeful sign of retrogression is that which is going on among the churches, in their thoughts concerning the nature of Man. All those mediæval doctrines of human depravity and inability were worked out by dead-reckoning. It seemed a good unassailable position to start from, that God must have made man perfect at first. Then man sinned; and from that point the schoolmen went steering on by their own logic. By that first sin man lost his innocence; his nature became corrupt; the generations following were, then, all tainted. Moreover, as God is an Infinite Being, it seemed that the least sin against him must be an infinite sin; and an infinite sin must demand an infinite penalty; and a just God cannot forgive without the penalty being paid. So all the human race were included in one great category of lost, ruined, helpless souls. Even the apparently good actions which these lost, ruined souls do, and which

seem to belie their total depravity, were put aside, by the same process. For, until men were converted and regenerate, all their actions must, of course, partake of their sinful state, and so nothing they could do could be pleasing to God. Every step of all this way men thought they were really making progress. But it was progress in the wrong direction. When it came to gravely maintaining that, unless a man was a converted man, his paying his debts, or risking his life, to save another, or sharing his last crust with a fellow-sinner, was no pleasure to the Heavenly Father, then they had to stop. The ship was beginning to grind against the bottom. When they took soundings down to the facts of human nature, the facts did not really indicate any such "total depravity," or any such absolute difference between those whom the doctrine set down as "lost" and those whom it ticketed as "saved." So men have had to come back. The churches are trying to haul their doctrines off that very sand-bank to-day. Many are leaving them. They are going back to the broad facts of human nature as they are to-day, and have been from the old Bible times. They are coming back to the recognition of good in man as well as evil. They are coming back to the appreciation of goodness wherever found, whether in a penitent thief or the roughs of a frontier mining-camp. They are coming back from Anselm and Augustine to Paul and Christ; to the practical religion of the Golden Rule, and the Good Samaritan, and the Sermon on the Mount! And what signs of infinite hope and encouragement all these retrogressions are, for a true, religious liberalism!

But let us come a little closer home. Is it only in the explorations of orthodox thought that a little retrogression is sometimes necessary? Can we suppose that our liberal churches and progressive thinkers alone escape this general tendency of the human mind? Do they never work out their theories rather too fast and too far, and arrive now and then at positions which, when checked by the everlasting facts, have to be receded from? Surely, that would be too much to claim. The fact is, the immense intellectual activity of the present day, while it causes some to shrink timidly back from any progress at all, seems, on the other hand, to carry some forward with rather too confident an eagerness. Among those who have claimed *par excellence* the character of progressive thinkers, there has been such a desire to show no fear of new ideas that

they have sometimes rushed forward to accept them before they were proved. Said Lyman Beecher to Dr. Taylor, "I will follow the truth, if it does not take me over Niagara!" Replied Dr. Taylor, "*I will follow it even if it does!*" Good! That is the right thing. But occasionally it will happen that very go-ahead thinkers make that plunge, and want the rest of folks to make it, a little before it is *quite clear* that the truth does verily lie that way. Now my impression certainly is that of late there is something of drawing back from some of the more extreme positions; a disposition not to push things quite so far; rather less eagerness to push theories to their uttermost, with some coming back to the broad, deep realities of religious faith and life. I cannot, of course, trace all the ways in which these tendencies appear, but I will single out two or three of the most noticeable, and especially of those in which the signs of retrogression are confirmed from outside our own circles.

Take first, for instance, this Theory of Evolution, in that larger aspect in which it is being so enthusiastically expounded by many. It might seem, indeed, as if this was a matter of science rather than of religion; and surely in science, if anywhere, facts are the sacred things, and we are safe in following their guidance. True; and the attention paid to science in the present day, and the reverent welcome for every word it has to say, in our liberal churches, is something for which we may be thankful. And yet we have to be on our guard against confounding the "facts" of science with "the interpretation" of them. Science is not all facts. As Professor Tyndall shows, in that beautiful essay on the use of the imagination in science, all the finest scientific progress, the brilliant ideas which set men on the track of new discoveries; and all those grand steps upwards, from mere facts to their meaning and relation, from facts that can be seen to laws and principles which are as intangible as the soul that discerns them, — all this progress is made by man's reasoning and imaginative powers pushing on from the known into the unknown. Sometimes its way is even into the unknowable. Is it only theology that deals with the "unknowable"? Tyndall says that the undulatory theory of light was not only discovered by the imagination, but can only be comprehended by the imagination. Now this distinction between facts and the interpretation of them needs bearing in mind in this matter of evolution. Evolution as a fact, or as

a series of facts, is one thing. The Theory of Evolution is quite another. The *fact* is, that change, growth, development, evolution, are being found to have had a far larger place in the bringing of the earth and its myriad substances and organisms to the state in which we find things to-day, than had been at all taken account of. This is coming out more clearly year by year. The scope of it is constantly enlarging. It is traced operating in various branches of being, — not only in physiology, but in the races, languages, habits, institutions, and even religions of man. In this aspect, as one of the methods of nature, evolution is quite the noblest contribution to scientific knowledge of our day, and it is constantly becoming more strongly established.

But "evolution," as it has been popularly understood, has meant something much more than this. It has been commonly regarded as the one universal principle which accounts for all that is, — the explanation not only of the changes in things, but of things; the explanation of life; the explanation of man. One does not wonder that the theory was thus glorified. It was such a magnificent theory. It seemed to throw all the scattered facts of the universe into the line of one beautiful and all-comprehending principle. It flashed upon the patient workers in science, and still more upon the wondering multitudes who were watching their work, like a great prophetic light of truth. Indeed, many have forgotten that it is only a prophecy, and have proceeded to en-throne it as the established and master-thought of the world. I think there has been something of this tendency in our liberal churches. The very "scare" which evolution produced among our orthodox friends rather inclined us to welcome it. It has seemed as if it were going to be "rushed through," and set up as a sort of shibboleth of sound liberalism. I have seen it put in the strongest and most unmistakable terms that the new faith accepts evolution; *i. e.*, this larger theory of it. Some are already expounding it enthusiastically, showing how it does away with the notion not only of a six-days' creation, but of any thing that can properly be called creation, and already proceeding to rearrange, in the light of it, all our old religious terminology, if not all our old religious ideas.

Now I cannot help thinking that there has to be some coming back from this. Certainly there will be some receding from this style of treating evolution as a closed and settled question for

liberalism. It is not settled, nor any thing like settled; and as far as I can read the signs of research, watching them as far as I know, without the slightest bias, it does not seem to me that it is going to be settled yet awhile. Evolution, in its larger aspect, not only is not yet proven; but there are signs which indicate that it is rather further from any likelihood of being proven than it was awhile ago. Not only are there gaps all along the supposed lines of development, which are not yet at all bridged over; at the two crucial points on that line, the only two by which religion could be affected,—at the point where dead matter has to be linked to live matter, and at our own end of the line, where brute-life has to be linked to man-life,—at each of these the break is absolute; and the more recent progress of science, instead of tending towards supplying these missing links, seems rather to be lessening the likelihood of their existing, or ever having existed. Again and again scientists have thought that they had at last detected dead matter passing into live matter by the operation of mere mechanical or chemical forces, but always closer observation has shown that it was a mistake, and left life still the old mystery. On the other hand, read what the great German scientist, Virchow, said last autumn, at Munich, as to the indications of man's evolution from the brutes. He points out that geology is yielding evidence of man's existence in periods enormously remote, but the man of the glacial period is as much a being apart as he is to-day. Every positive advance, too, in prehistoric archæology tends to the same conclusion. "As recently as ten years ago," he says, "whenever a skull was found in a peat-bog, or in pile-dwellings, or in ancient caves, people fancied they saw in it a wonderful token of a savage state still quite undeveloped. They smelled out the very scent of the ape: only the trail has gradually been more and more lost. The old troglodytes, pile-villagers, and bog-people prove to be quite a respectable society. They have heads so large that many a living person would be only too happy to possess such." "On the whole, we must really acknowledge that there is a complete absence of any fossil type of a lower stage in the development of man;" and "every addition to the amount of objects which we have obtained as materials to discuss has removed us further from the hypothesis propounded,"—*i. e.*, of evolution as the explanation of man.

Of course it is quite possible that, as men search more closely

into the various realms of nature, evolution may be verified as, indeed, this one leading principle and law for which many are already receiving it. Well and good, if it is! For my own part, I have never been able to understand the dread of finding it so which some appear to feel. If it should prove that man has really ascended from the monkey tribe, I may have more respect for monkeys, but I certainly shall not have less respect for man. No discoveries as to how man came to be can alter that higher fact of what he is. No revelations of man's past can weaken those forces of existing manhood which point him to an onward and endless future. Nor are our ideas of religion really affected. No explanation of how the laws and forces of the universe are working can alter man's consciousness of such meaning, will, beneficence at the heart of them, as can be expressed in no less word than "God." It is confidently asserted, indeed, that the theory of evolution replaces the old idea of special creation by its more rational explanation of the universe. Yet is there not some confusion of ideas even here? Evolution does not really explain any thing. The problem of the oak is not solved by referring me to the acorn. If the finished universe has touched man's heart into belief in divine creative volition, the primitive fire-mist, if we can think back to it,—that wonderful fire-mist, pregnant with flower and beast, with thought and will and conscience, will require no less. Said Epicurus, "Whence came chaos?" So there is nothing to fear. The only question is, Are the facts so? Let us keep an open mind. It may be that, as men penetrate deeper and deeper into the wonderful meanings of the universe, they may find that the mysterious forces which are back of things include not evolution only, but other methods even grander still. "There are more things in heaven and earth than are dreamt of in our philosophy," or in our theology, or even in our science. We may come upon many a thought yet, which, as it bursts upon us, may strike us, just as Evolution strikes men now, as the one mighty explanation of the whole. But the secret is not yet. And those who think that it is, and that they have it, will surely have to come back a little.

Again, I cannot help thinking that there will have to be some retrogression, and that there are signs of it already, from the extreme positions which have been taken about the Bible. I suppose it was inevitable that, in the reaction from thinking the Bible,

every word of it, inspired, men should come to pooh-pooh it as hardly worth reading. Certainly it has not, for some time past, been read and studied at all as it used to be. It used to be regarded as the only Sacred Scriptures of the world; but of late the fashion of progress is to prefer the Vedas or the Koran. Formerly, the Bible was treated as an infallible master: now, it is hardly allowed to be a moderately good helper.

To a large extent this is due to the progress of historical criticism. The historians of the past thirty years have made marvellous strides in their critical treatment of the beginnings of history. They have begun to insist on every statement proving itself. Not a tradition but has had to meet their challenge, and stand to be cross-examined. The consequence has been a terrible scattering of the venerable beliefs of peoples about their past. All the early tales of Greece, all the early history of Rome, all the stories that Herodotus heard and wrote down about the ancient dynasties of Egypt, have been examined piecemeal, and of course have failed to stand such exact analysis, and so have been rejected as little better than nonsense, — useless for any purpose of enabling us to look back into the real living and thinking of the ancient world. Of course it was inevitable that the early traditions of the Jewish people, gathered together in the Bible, should, after a while, share the same fate, — and they have done. The stories of the Patriarchs are made out to be mere myths constructed backwards, to account for tribal names; the dates and numbers of the Exodus will not stand investigating, therefore the whole account of Israel in Egypt, and of the work of Moses, has to be given up; while other stories have been resolved, like Homer's Iliad, into that favorite refuge of recent criticism, solar myths.

Now there are signs beginning to appear that all this discrediting process has been carried too far. We have signs of this in the curious archæological discoveries of our time. Men have turned from the traditions of the past to its actual remains. These could be trusted, at any rate. Buried cities have been dug out, lost languages rediscovered, old inscriptions deciphered, broken monuments pieced together. At Rome, at Nineveh, in Egypt, and now, most marvellous of all, — most marvellous because it was doubtful whether any thing would be found, — amid the sites of the old Homeric poems, patient hands have been burrowing into the relics of the ancient world. And the result has been to give a

new interest to the traditions; to show that they have more truth in them, not less, than was suspected; not to show that they could be taken as literally true, and treated as history, but that they have truth in them, — that they are not so much myths as traditions, things really handed down, memories, however dim and changed, of actual times and actual doings and thinkings. That buried city that Dr. Schliemann found at Hissarlik, those jewel-covered bodies in the lost graves at Mycenæ, may not prove all that the poets sang about Troy or Agamemnon, but they do show that there, in that far-away antiquity, it was that manner of men and women, that manner of living and thinking, that were on the earth. The fact is, there was more in Tradition in the ancient world than now. What tradition is, to-day, when nothing is left to it but the smallest gossip, is no adequate criterion of what it must have been when it was a sacred thing; the only history, the only poetry, the only law, the only record of kinship or of property. So the discarded traditions of the heroic ages and the world's morning-time are being studied with a new interest, and thus is reviving the study of the old histories of the Bible. For there are none like these; none which so reach back not with mere broken hints, but with very photographs, of old-world life and thought. And, still more, there are none which so show us the ancient life of man, with the religion living and working in it. The Bible shows us man, with the feeling of God's life and will upon him not merely as *one* of the motives of humanity, — religion is that everywhere in history, — but as life's strongest operating force. Grant all the value that you will to the sacred books of the world's other great religions. They all are valuable. There are light and truth in all. They are all the outgrowth of that same up-reaching life of man which, in all climes and races, has felt some inspiring sense of God. But the very interest which people find in them makes me sure that, in the end, the Bible will hold its own. For the more those other scriptures are really known, and the more they are put fairly side by side with the old Book, the more that Book stands out above them all. There is nothing in the religious history of mankind to compare with the religious life which ebbed and flowed in that old Hebrew race, which lights up even their earliest traditions, which gleams along even their rudest ages, which in psalm and prophecy touches the mountain heights of everlasting piety and truth, and which culminates in the life and gospel of Jesus

Christ. And so its Scriptures are the past's noblest help to the present, alike by their grand moral earnestness, their simple monotheism, their tender and inspiring piety, and the authoritative weight with which, from the recesses of their thirty centuries, they utter their words of living faith. No: the world has got to come back to the old Bible, and is already coming back to it; not, as of old, with a blind idolatry, but with open-eyed, intelligent appreciation; not, as once, as to the only revelation of God, but to the one in which his spirit and will come out the clearest; and to one which does the very thing most needed in this day of intense but often shifting and uncertain thought, — helps us to feel how our best modern faith is rooted in the world-old consciousness of man.

There is one other subject, that of Christ, in which I think we may find signs of retrogression, — signs that the onward rush of thought has about touched its extreme limit, and has to come back a little.

We feel the wholesomeness of this retrogression among the orthodox churches. They are coming back from their Christologies to the "Christ of the Gospels." Inwoven with that line of ancient theologizing by which men tried to work out the mysteries of the godhead was the deifying process which gradually changed the image of Jesus Christ into the mighty second person in the Trinity. Just as the Jews would have taken him by force to make him king, the half-Christianized heathenism of the early centuries did take him by force and made a god of him. And in each case the result was the same. "Jesus departed." They lost him. The church never had so little real "Christ" in it as when the rival sects were disputing how to give him the highest place in the godhead. For fifteen hundred years that deified image has been the thing held up before the world. Well, are there not signs of coming back from it, — back to the simple life itself as it stands in the gospels? It may not be that the churches are definitely giving up their Christologies; but they are seeing that, after all, these are mere explanations, and that the important matter is to keep in view the thing explained, — that wonderful life which so touched the heart of men with its sweet, holy majesty as to seem to need such an explanation to account for it. So, in our time, we are seeing the very highest and intensest religious thought devoted to the study of the gospels, and to discerning and bringing out that life which lies behind

them. Such works as those of Schenkel and Renan, Canon Farrar and our own Dr. Furness, "Ecce Homo" and this last work, "Philochristus," — such works, and still more the eager interest which such works excite, are all signs of this retrogression, and I need no argument to prove to you that it is one of the most hopeful signs of our time.

And, meanwhile, is there nothing, in regard to the thought of Christ, in which liberalism has to come back? We talk of orthodoxy coming back to the "Christ of the gospels;" but, really, I have sometimes thought that by the time orthodoxy had got back to the "Christ of the gospels," liberalism would have left no "Christ of the gospels" for them to come back to. One feature after another has been erased; one point after another has been given up with a frank liberality which has reminded me of Artemas Ward's readiness, in the war-times, to give up all his wife's relations! First, miracles were discarded; then, any special inspiration; then, any peculiarly lofty wisdom, even of the uninspired kind. For long, the reverence even of the furthest-going rested on the belief in Christ's surpassing goodness; but, of late, even that has been rejected as not in the Christ-image, but only in the eye of conventional and retrospective admiration; until, at last, every thing which could make that Christ-image inspiring having been declared "unhistorical," the image itself has shared the same fate. The latest verdict of "the new faith" is that "the Christ in every guise has disappeared;" and all that life-image, by which the tenderest heart of Christendom has so long thought itself inspired and comforted, is resolved into a beautiful fiction, evolved out of Messianic expectations, cradled in the Christ-idea of a throbbing and electric age.

How can we be sure, however, that this criticism, however sweeping, is not, after all, true? If it is merely that some of us think the others are going too far, how can we know which of us is right? I will own that many a time, as I have read this negative criticism of the present day, and felt its thoughtfulness and earnestness, I have again and again asked myself: May it not be that this is so; that our reverence for Christ is, after all, only a sentimental fancy, clinging to an ideal of our own imagining, with nothing really corresponding to it in the gospels? And if we had only our own impressions to set against the contrary impressions of others, it would be very difficult to answer such a doubt. But

we are not left to our own impressions merely. I dare say we have all sometimes wished that we could take up the gospels entirely anew, divested of all prepossession. We cannot do that: we cannot get away from ourselves. But it is done sometimes; and in this very day of ours it happens that we have three striking examples of this, — of minds of great power approaching the life of Christ from entirely different directions, and all either absolutely without bias, or with what bias they had against him. In John Stuart Mill we have a man of the keenest philosophic mind, brought up to regard Christianity not with opposition, but simply as unworthy the serious notice of thoughtful men, only late in life studying it at all, and then not as some public question upon which he was driven to take sides, but in the quiet working-out of his own thoughts, only to be made known after his death. And you remember the impression Christ made upon him, as one who must be placed, "even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast." He fully admits that much may have been superadded by tradition; "but who among his disciples, or among their proselytes," he says, "was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels?" "Whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers."

The second instance is Keshub Chunder Sen. To the educated Hindus, Christianity, whether as presented by the missionaries or illustrated by the common lives of their alien European rulers, is certainly far from attractive. It is little wonder that the great Hindu reformer should wish to keep clear of it, and in starting the "Brahmo Somaj" should take his stand for a simple Theism. And yet, little as he cared for organized Christianity, he bends with the deepest reverence before Christ. In his great lecture on Jesus Christ, which was given, remember, long before he went to England and experienced the favorable influences of liberal Christian sympathy, he claims the attention of his countrymen to Christ as to an Asiatic; refuses to identify him with any sect; tells how he has gone direct to the Bible to ascertain his genuine doctrines, and characterizes him as "the greatest and truest benefactor of mankind."

But we have yet another instance, — that of a man approaching the life of Christ from a region more antagonistic than that of Hinduism, — from Judaism. There are few of the progressive thinkers of the present day who have so impressed the public with a certain thoughtful fairness as Felix Adler. He is no "Christian;" hardly a disciple of religion at all. To him the practical is every thing. Yet, regarding Christ, even in that limited view, he finds in him "all the noblest qualities of humanity." "There is," he says, "a rare and gracious quality in the personality of Jesus, as described in the gospels, which has exercised its charm upon the most heterogeneous nations and periods of history." And this is no isolated utterance about the past, but simply an example of the way in which he habitually uses the character and life of Christ as one of the most living influences for the present, in that ethical awakening to which he is devoting himself.

Now I put these as signs, — signs of what thought, freer than any we can bring to bear, discerns in Christ. To me they seem signs of infinite assurance and hope. They make me sure that our still standing on the old Christ-foundation is not a blunder, but the clinging of a true reverence to the world's holiest influence and noblest life. And they fill me with hope that in that reverence all churches may gradually find the larger and more loving spirit in which their differences may pass out of sight and all at length be one. From our so different position we are led back to that same Christ of the gospels, to whom the other churches are looking more and more. In that life is the best light of the present as it has been the best light of the past! From the dogmatism which lost Christ in a God, from the skepticism which has lost him in a myth, men are coming back to Christ in that simple Life which was what took hold upon the world at first, and which, however imperfectly preserved for us in these gospels, still, even in its dimness, is the brightest light of faith and love and goodness that humanity has ever seen!

And now a closing word as to the practical help of all this to our liberal churches. For I feel that it is full of help. It encourages us to stand together more unitedly, and to take hold of our common work with a firmer grip, and to do that work with less hesitation, and with a heartier faith both in the work and in the position from which we have to do it.

I suppose we can hardly help being conscious that, as a group of churches and workers for religion, we have been, of late years, not indeed paralyzed, but certainly weakened, by doubts as to whither religious things were tending. The progress of thought has seemed so rapid, the changes of view so great, the theological transformation scenes so startling, that really we have felt sometimes as if we could not tell how long we might be in this religious position, or, indeed, whether in a little while there would be any religious position left to be in.

Now these signs I have pointed out are all signs of reassurance. Of course we cannot be certain whither the currents of future progress may lead, but we can see something of their drift. They are not leading towards no religion, but only towards simpler, more practical, more spiritual religion. Between the ebb and flow of thought, that now threatens to wash away the very ground of faith, and now sinks back into the reaction of superstition, the tide of higher truth moves slowly on! Already this begins to appear: That there is no movement of true, permanent thought that really threatens what Schiller calls the three words of faith, — God, Duty, Immortality, — or which even unsettles the old foundations, reverence for the Bible and discipleship to Christ.

So all tends to draw us together for a stronger, heartier work, and that even in the position we occupy to-day. We did not choose this Unitarian position: it has grown for us out of the struggles and conflicts of the past. It is not a great position: we are but a feeble folk, compared with the vast ecclesiasticisms around us. And yet it is a position to be thankful for. There is hardly another that is so free to-day, — so open in its windows that face towards the light of God, — so open in its doors that invite the fellowship of men. I do not say that our truth-seeking is perfect; but whatever is deficient is in our eyes, not in any screen by which our position shuts us in. I do not say that our fellowship is perfect, but it is not because our church-doors are narrow, but because we are human beings, and not angels; and even the most liberal Christians sometimes fall into narrow and unbrotherly ways. Most of all, let us remember that it takes something more than the absence of tests or creeds to make a church. It takes life! Stonehenge is open enough, but dreadfully chilly for a religious home! Unitarianism is about as open as all out of doors, but all the more we want a warm centre of fire

and life, — living minds really interested in the great thoughts of piety and goodness, and living hearts aglow with love and goodwill, and living hands willing to take hold of the work that may make the world a little better. All this is what made Christ's life above all lives; and this is the only Christianity worth having for ever.

So in living piety and love and work, right where we are, is the service of the present; and in the service of the present is the promise of the future. We talk sometimes about the Church of the future; we wonder what its faith will be, or whether it will have any, and what all this side of our living and our institutions will develop into. We cannot forecast it. But of this we may be sure: the truest development will come by living out the life that is ours to-day, to its best and fullest. If the apes did really become men, certainly it was not by sitting still or critically examining their tails, but by actively developing all the potentialities of apedom. If the Church of the present is to grow into that nobler "Church of the future," it will not be by dreaming, or even by discussing, but by filling with active, earnest interest every best opening of life and work about us. Some think the day will come when the pulpit shall be superseded; but, while it is, let us, preachers and hearers all, make it alive with manly interest. The day may come when our hymns and prayers shall give place to some nobler form of adoration; but our part to-day is to pray and sing with all our hearts. The day may come when Sabbath schools shall be unnecessary; but while they are with us let us make them beautiful, that the little children may feel glad there, as the little children of God. The day may come when missions and conferences and all our small machineries of institution may be outgrown, but it is by growing in them that we shall outgrow them, and find the nobler things to come. "Occupy till I come," is ever the Lord's word. We know not when he may come, or how. We know not what new Light of the World or Lord of Souls may rise up in the unfolding of God's years, but our part is, to "occupy"; to fill out with earnest life every means, activity, and institution by which we may come a little nearer to God's light, or reach the world's waiting souls. It may not be, perhaps, even then, that any voice of glorious destiny may ever say to us, "I will make thee ruler over many things;" but surely there will not fail that other word of not less blessing, "Well done, good and faithful servants."

TREASURER'S STATEMENT.

INVESTMENT LIENOW TRUST FUND: Amount received from loan paid	4,327.00
TEMPORARY INVESTMENT: Amount received from loans paid	61,298.75
INCOME OF GENERAL FUND*	3,396.23
INCOME OF HAYWARD FUND*	1,076.07
INCOME OF PERKINS FUND*	654.84
INCOME OF KENDALL FUND*	138.84
INCOME OF KING FUND*	339.72
INCOME OF GRAHAM FUND*	618.81
INCOME OF LIENOW TRUST FUND*	276.56
	<hr/>
	\$237,693.90
April 30. To balance brought forward	9,485.27
	<hr/>

BOSTON, May 21, 1878. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1878, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was \$9,485.27; that the invested funds held by him on account of the Association are the General Fund, to the amount of \$101,303.12; the Hayward Fund, amounting to \$25,750.00; the Perkins Fund, amounting to \$10,208.50; the Kendall Fund, amounting to \$2,164.75; the King Fund, amounting to \$10,000.00; and the Lienow Trust Fund, amounting to \$4,327.00; for which satisfactory securities have been exhibited to us, according to the annexed schedule.

WILLIAM E. JAMES.
ABRAHAM FIRTH.

EXPENSE: Amount paid clerk and porter, and for fuel, expressage, postage, stationery, &c. 3,135.81
 "UNITARIAN REVIEW: Amount paid to estate of the late Leonard C. Bowles, as his share of subscriptions received* 106.40
 INVESTMENT GENERAL FUND: Amount reinvested on this account 29,533.12
 INVESTMENT KING FUND: Amount reinvested on this account 10,000.00
 HOMER FUND: Amount paid towards expenses of Music Hall preaching in winter of 1876-77, being remainder of this Fund 220.88
 TEMPORARY INVESTMENT: Amount temporarily lent on various accounts 90,000.00
 INCOME LIENOW TRUST FUND: Amount paid Treasurer Benevolent Fraternity of Churches, Boston* 276.56
 INCOME GENERAL FUND: Amount paid as accrued interest on mortgage purchased* 86.67
 INCOME KING FUND: Amount paid as accrued interest on mortgage purchased* 86.67
 Balance carried to new account 9,485.27

\$237,693.90

E. E. April 30, 1878.

CHARLES G. WOOD, Treasurer.

[Extract from schedule of investments annexed.]

General Fund	\$101,303.12
Hayward Fund	25,750.00
Perkins Fund	10,208.50
Kendall Fund	2,164.75
King Fund	10,000.00
Lienow Trust Fund	4,327.00

* The totals of these items, which alone affect the proper receipts and expenditures of the current year, are as follows: viz., receipts, \$88,791.10; expenditures, \$56,184.68.

APPENDIX TO TREASURER'S STATEMENT.

Contributions from Societies.

The following list includes all the Societies which have contributed to the funds of the Association for the year ending April 30, 1878, with the sums severally paid by them, the amount enclosed in a parenthesis being the portion designated for the Washington Church, and "W. C." before a contribution indicating that the whole was for that purpose:—

Andover, North, Mass.	\$43.10	Dedham, Mass.	\$226.10
Arlington, Mass.	79.11	Detroit, Mich. (W. C.)	22.34
Ashby, Mass.	41.70	Dover, Mass.	9.00
Ayer, Mass.	6.01	Dublin, N. H.	82.00
Baltimore, Md.	100.00	Eastport, Me.	25.00
Barnstable, Mass.	80.00	Fairhaven, Mass.	40.33
Barre, Mass.	83.10	Fitchburg, Mass.	109.00
Belfast, Me. (\$50.28)	115.28	Framingham, Mass.	237.50
Belmont, Mass.	60.00	Germantown, Penn.	68.50
Billerica, Mass.	93.00	Haverhill, Mass.	11.15
Bolton, Mass.	11.88	Hudson, Mass.	25.00
Boston, Mass.		Hyde Park, Mass.	100.00
First Parish of Dorchester (\$340)	790.00	Keene, N. H.	334.00
First Church	524.00	Kennebunk, Me. (\$165 for Brunswick Church)	225.00
First Religious Society in Roxbury (W. C.)	371.08	Kingston, Mass.	84.00
Second Church (\$225)	500.00	Littleton, Mass.	50.00
King's Chapel (\$300)	770.44	Louisville, Ky. (W. C.)	56.00
Arlington Street Society	1,637.91	Lowell, Mass.	500.00
Hollis Street Society	154.72	Lynn, Mass.	40.00
West Boston Society	836.00	Marlboro', Mass. (\$50)	100.00
First Congregational Society of Jamaica Plain	353.86	Meadville, Penn.	130.07
Third Religious Society of Dorchester	67.00	Medfield, Mass.	28.50
Harvard Church in Charlestown (\$56)	108.48	Mendon, Mass.	10.00
South Congregational Society (\$1,005)	2,861.76	Montpelier, Vt.	50.00
Church of the Disciples	913.53	Montreal, Canada	140.00
Church of the Unity (W. C.)	917.69	Nantucket, Mass.	17.00
Church of the Unity, Neponset	57.00	Newport, R. I.	40.00
Brewster, Mass.	15.00	Newton, Mass.	832.00
Bridgewater, East, Mass.	23.00	New York, N. Y., Church of All Souls (\$1,068.67)	1,812.78
Bridgewater, West, Mass.	87.50	Northampton, Mass.	43.00
Brooklyn, N. Y., First Unitarian Society (\$75)	526.80	Northfield, Mass.	26.80
Brooklyn, N. Y., Second Unitarian Society	143.23	Peabody, Mass.	116.89
Burlington, Vt.	187.53	Petersham, Mass.	19.00
Cambridge, Mass., First Parish	484.18	Philadelphia, Penn.	246.00
Cambridgeport, Mass., Cambridgeport Parish (W. C.)	200.00	Portland, Me., First Parish (for Brunswick Church)	400.00
Canton, Mass.	45.00	Portland, Me., Second Parish	10.18
Charleston, S. O.	50.00	Portland, Oregon	27.85
Charlestown, N. H.	7.76	Portsmouth, N. H.	238.00
Chicago, Ill., Church of the Messiah	100.00	Providence, R. I., First Congregational Church	670.11
Chicago, Ill., Unity Church	100.00	Providence, R. I., Westminster Congregational Society	600.00
Cincinnati, Ohio	80.00		
Cohasset, Mass.	29.50		
Concord, Mass.	500.00		

Quincy, Mass.	\$88.51	Washington, D. C.	\$125.00
Saco, Me.	50.00	Westford, Mass.	82.67
St. John, N. B.	28.45	Weston, Mass.	15.00
Salem, Mass., First Congrega- tional Society	158.29	Wilton, N. H.	5.00
Salem, Mass., Barton Square So- ciety	75.00	Wilton, East, N. H.	22.00
Scituate, South, Mass.	40.00	Winchester, Mass.	101.00
Somerville, Mass.	80.00	Worcester, Mass., Second Con- gregational Church	248.69
Springfield, Mass.	189.00		
Sterling, Mass.	30.00		
The following contributions were intended for the year ending April 80, but pay- ment was necessarily delayed until after that date:—			
Taunton, Mass.	57.85	Bangor, Me. (for Brunswick Church).	\$180.00
Templeton, Mass.	70.00	Boston, Mass. Second Hawes Society (South Boston).	150.00
Trenton, N.Y.	28.00	Church of the Unity	260.00
Troy, N.Y.	50.00	Bridgewater, East, Mass.	85.00
Tyngsboro', Mass.	17.50	Northboro', Mass.	15.00
Uxbridge, Mass.	80.00	Bowe, Mass.	10.00
Waltham, Mass. (\$118)	370.00		
Warwick, Mass.	25.00		

DR.

Trial Balance, April 30, 1878.

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Cash	\$9,485.27	Stock	\$18,708.02
Merchandise (stereotype plates, books, tracts, &c.)	15,001.71	General Fund	187,088.81
Tremont Place Estate (a part of General Fund)	30,000.00	Hayward Fund (for Foreign Missions)	25,750.00
Investment General Fund	57,058.12	Perkins Fund (for aiding theo- logical students)	10,209.50
Investment Hayward Fund	20,000.00	Kendall Fund (for aiding New England Societies)	2,164.75
Investment King Fund	10,000.00	King Fund (for aiding preach- ers in New England and West- ern societies)	10,000.00
Temporary Investment (com- prising whole of Perkins, Kendall, and Lienow Funds, and part of General and Hayward)	86,701.25	Lienow Trust Fund	4,327.00
Bills Receivable	15,600.00	Brunswick Church	665.00
Sunday School Society	700.00	New England States*	4,062.84
Wilmington Church	2,924.79	Middle States*	771.10
Wilmington Church Estate	6,201.50	Western States*	2,285.00
Windsor Church Estate	8,000.00	Southern States*	500.00
Omaha Church Estate	3,596.75	Pacific Coast*	1,500.00
Washington Church	3,232.92	Indian Mission*	1,950.00
Third Unitarian Church, Chi- cago, Ill.	5,000.00	African Methodist Episcopal Church*	200.00
Fourth Unitarian Society, Chicago, Ill.	250.00	Denominational Literature*	1,200.00
Book accounts	2,677.88	Book accounts	53.87
	<u>\$221,425.19</u>		<u>\$221,425.19</u>

* Unexpended balance of appropriations.

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FIFTY-FOURTH ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION ;

WITH THE

Annual Report of the Board of Directors,

AND

THE TREASURER'S STATEMENT FOR THE YEAR
ENDING APRIL 30, 1879.

B O S T O N :

AMERICAN UNITARIAN ASSOCIATION.

1879.

UNIVERSITY PRESS:
JOHN WILSON AND SON, CAMBRIDGE.

FIFTY-FOURTH ANNIVERSARY
OF THE
AMERICAN UNITARIAN ASSOCIATION.

THE AMERICAN UNITARIAN ASSOCIATION held its Fifty-fourth Annual Business Meeting, in Hollis-street Church, on the morning of Tuesday, May 27, 1879.

HENRY P. KIDDER, Esq., the President of the Association, occupied the chair, and called the meeting to order at 9.30 o'clock.

Prayer was offered by Rev. CAZNEAU PALFREY, D.D.

The record of the last meeting was read by the Secretary, who also offered an Order of Business for the day; which was adopted, and followed in the subsequent proceedings.

The meeting was addressed with congratulations by the President.

Rev. C. C. HUSSEY, of Billerica, in behalf of the Nominating Committee, submitted the list of officers recommended by that Committee; and upon his motion the President appointed as a Committee to collect, assort, and count the ballots, Rev. C. Y. DENORMANDIE, Rev. H. F. JENKS, and JOHN SWEETZER; and the polls were ordered to be open till 12 o'clock.

A printed ticket having been distributed through the pews with other names than those presented by the Nominating Committee for Secretary and Board of Directors, a discussion arose concerning the present management, and the eligibility for re-election of Directors whose term of office had expired.

Remarks were made by Revs. G. REYNOLDS, R. P. STEBBINS, D.D., E. E. HALE, C. A. STAPLES, C. C. HUSSEY, H. W. BELLOWES, D.D., E. J. GERRY, J. H. MORISON, D.D., E. A.

HORTON, GEORGE BATCHELOR, C. C. EVERETT, D.D., FREDERICK A. FARLEY, D.D., and JAMES FREEMAN CLARKE, D.D.

Rev. Dr. STEBBINS suggested that the name of Rev. G. REYNOLDS be restored to the ticket; and upon motion of Rev. Dr. MORISON the report of the Nominating Committee was recommitted for revision.

Rev. H. F. JENKS moved that the interpretation of Art. III., in virtue of which it was held that Directors whose terms have expired are not eligible to re-election, should be declared neither a necessary nor desirable interpretation; which motion was adopted.

The report of the Treasurer was presented in print (p. 30).

The report of the Board of Directors was presented by the Secretary, partially condensed in reading.

After the Report was read, some of its topics were more fully presented by several speakers, of whose remarks a condensed report is herewith given.

Rev. GRINDALL REYNOLDS took for a theme the circulation of our literature, especially the distribution of Channing's Works among ministers and students of divinity of other denominations, — an inconspicuous kind of work, but not the less important. When we build a beautiful edifice at Washington, and gather a larger congregation than was ever gathered there before, or when from the depths of financial despair we redeem a great church in New York, we do something visible and tangible. But the work that is done by the distribution of literature, though unseen, has, in some respects, as powerful an influence as any or all external works that we engage in. There is a particular interest to-day in speaking of Channing's Works. We are coming to the centennial of Channing's birth; and one would be surprised to learn how widely his works are read in other countries and other languages. Some years ago he (the speaker) found a copy of them translated in the language of the Hungarians, and they were to be found all over Europe. Other denominations also had begun to read them, and that, too, without any especial pressure on our part. The Association has not dared to press the circulation by liberal advertising. It has not the means to meet the probable demand. He would not complain, but he felt that we ought to be as much interested in the dissemination of our literature as in sending

forth our missionaries. If we could see the letters and testimonials that come to us from persons who have fallen in with our tracts, we could form some idea of the enjoyment and real profit which our printed matter can convey. And, speaking of a Channing testimonial, could we find better means of testifying our respect for his great name than by publishing far and wide his own words of wisdom and light?

Rev. E. B. WILLSON, of Salem, gave an account of the union meetings held in Salem and vicinity last winter, by the Universalists and Unitarians, and attributed their success largely to the fact that there was no programme, and no attempt to excite great expectations. Many outsiders had been drawn to listen; and one good effect was to promote thought and talk on religious subjects, — not so much between Unitarians and Orthodox people, as between one Orthodox man and another. They were helped by finding out their own changes of opinion; and some are helped by coming out and declaring their real convictions. The man who comes out counts for something, while the man who remains gives his influence to the support of doctrines he does not really believe, and of a denominational position which he does not really hold. The power of fear as a religious motive is fast diminishing, and the real missionary work of to-day is to be accomplished through education. Men must be trained to think for themselves, and to act as independently in religious as in other matters. Any influence which would bring about this result might therefore be regarded as true missionary work, — a work which cannot be carried on without self-sacrifice. But self-denial on the missionary's part will promote a like spirit in others.

Rev. J. D. WELLS, of Los Angeles, Cal., did not dare give expression to all he felt and knew about the greatness of the need and opportunity on the Pacific Coast, for nobody would believe him. Since he had seen the great outside field, and measured its need, he was profoundly impressed with the importance of our mission work, and the sum raised for the Association seemed pitifully small. But he found it easy to explain the scanty giving when he recalled his own former timidity and reluctance, as a New England pastor, in asking for money for this treasury. He counselled brave asking, such as that of our white-haired leader who came to the churches years ago and

said, "You *must* give \$100,000!" and they gave it, and more! If New England neglects California now, the time may come when California will neglect New England. Mr. WELLS also put in a word on behalf of the smaller posts, where \$200 or \$400 bestowed in time might keep alive the nurseries of the Liberal Christianity of the future.

Rev. C. T. BROOKS appeared as "junior counsel," to plead the case of the Channing Memorial Church at Newport, on behalf of which he bespoke the sympathy of the American Unitarian Association, and the whole body of churches. Without disparaging other projects, what more fitting celebration of Channing's centennial than the laying at his birthplace of the corner-stone of a church, not extravagant and costly, but fitly representing the simplicity, beauty, and strength of the man and his doctrine? Newport was not wholly selfish in this plan; the Unitarians there had maintained their ground by great sacrifices, and they could be depended upon to raise \$30,000 of the \$50,000 required. Dr. Channing did not share that contempt for his birthplace which is implied by those who say he merely "happened" to be born there; he regarded it as a providential thing, and used to say that no spot on earth had helped to form him so much as the beach at Newport. Newport, therefore, was the fitting place for the memorial, as a church edifice was its fitting form. Mr. Brooks suggested that a dollar subscription from all who revere the name of Channing would give them all that was wanted.

Rev. J. F. W. WARE explained the position and purpose of the Committee of the Arlington-street Church (formerly the Federal-street Church, of which Dr. Channing was pastor). As yet they have matured no plan of a memorial, and propose nothing more than the holding of a memorial *service*, either in their own edifice or in some larger place. They would prefer to see the denomination at large take action concerning a permanent memorial. Nobody wants to stand in the way of the Newport enterprise, but all wish it success; yet a large part of the laity desire to see something done more commensurate with the greatness of the occasion to be celebrated.

Dr. BELLOWS, who had been requested to present the matter of an increased endowment for the Cambridge Divinity School, spoke of the unexpected success attending the efforts of the

committee to raise funds, and attributed it to the energy and zeal and wisdom of the laymen who have supported President Eliot and Dr. Everett; and he rejoiced in such a proof that practical and shrewd men of business appreciate the vital importance of religion and religious institutions. Humanity has not passed beyond the need of the Church and ministry; and how are we to secure an effective ministry without using adequate means of selection and cultivation? He vindicated the claim of theology to be the head and summing up of all knowledges and sciences, and of religion as man's highest interest and completeness; he urged the importance of church-going habits and religious thoughtfulness; and he knew no nobler way of honoring Dr. Channing than by bringing Divinity Hall, and divinity itself, out of obscurity and into close and living relation with the other departments of the University. He spoke of his own high estimate of the faculty of the Divinity School, and said that, as it never had a more promising class of students, we might forecast therefrom a hopeful future for the Liberal Church of America.

In conclusion, Dr. BELLÖWS said: I want to express my warm sympathy with what I think is the cordial and genial spirit of this body to-day, and the extremely hopeful—and, I think, substantially hopeful—views presented by our Secretary. There is an enormous future for something like Unitarianism; if not for exactly the Unitarianism we have represented, or do now represent, then an enormous future for Christianity cut loose from dogmatic bonds, and from all those dreadful fears that hide the hopes we all need to have. And if you have put out the old devil and the old hell, I think you will want your Christianity to meet something that is more to be dreaded than any devil or any thing else that has an awful potency; namely, those moral and spiritual laws which work in our nature, and which the thoughtful man, after he has got rid of every fear of God as a wrathful person, and every fear of the devil and his angels, and every fear of hell-fire, will find stirring and working in his bones, with a fearful sense of what is to come. And then he will turn with even a new and tender confidence toward that holy child of God, Jesus Christ, who was presented to us a living person, through whom those laws may be so regulated and governed that we shall not be permitted to destroy ourselves with

the memory of our own sins. But those who fancy that those terrors are going to disappear or diminish, little know what is before us, or what is the solemnity and awfulness of that judgment which is going on within ourselves, condemning us, and sometimes sentencing us to what seems the ineffaceable memory of our past follies and sins. Yet I believe that, by the grace of God, and by the love that has been revealed in Jesus Christ, and by the mercy of his tender, holy sacrifice, we have a well-founded hope with God the Father, and that though our sins be as scarlet they shall be as snow, though they weigh as millstones around our necks they shall be cut loose, and we shall rise into the peace of God that passeth all understanding.

Rev. C. Y. DeNORMANDIE reported the election to have resulted as follows:—

HENRY P. KIDDER	<i>President.</i>
GEORGE WILLIAM CURTIS }	<i>Vice-Presidents.</i>
JOHN D. LONG	
Rev. RUSH R. SHIPPEN	<i>Secretary.</i>
GEORGE W. FOX	<i>Assistant Secretary.</i>
CHARLES G. WOOD	<i>Treasurer.</i>

Directors for three years.

Mrs. MARTHA P. LOWE.	Rev. GRINDALL REYNOLDS.
CHARLES A. STEVENS.	Rev. EDMUND B. WILLSON.
WARREN P. TYLER.	Rev. AUGUSTUS WOODBURY.

Rev. C. A. STAPLES moved that the President appoint, during the year, a Nominating Committee of five persons, to present a list of candidates for election as officers at the next annual meeting; also, that the President appoint two Auditors to examine the Treasurer's accounts for the next annual meeting. The motion was adopted, and the meeting adjourned.

THE public anniversary meeting of the Association was held in Music Hall, on Tuesday evening, HENRY P. KIDDER, Esq., presiding.

Prayer was offered by Rev. JOHN CORDNER, D.D., of Montreal, and a hymn from the revised hymn-book was sung.

Mr. KIDDER, in offering the usual greeting, took occasion to urge the importance of the work of the Association, especially in taking up the unoccupied ground at the West. To keep out bad influences, good ones must be brought to bear early. Even on plain business principles — even as affecting the value of real estate — he would begin with planting a church and a school in every new settlement, if possible, in advance of the saloons.

Rev. R. R. SHIPPEN, for the information of persons who had not attended the business meeting in the morning, gave a brief summary of the work done during the past year.

ADDRESS OF REV. J. T. SUNDERLAND.

Mr. SUNDERLAND gave an account of his own work as successor of Revs. C. H. Brigham and Joseph H. Allen, at Ann Arbor, and his experience among the students of the Michigan University, who now number fourteen hundred and seventy-five. He described the working methods of the Society there, the large attendance at the out-of-the-way Unitarian church, the throngs at the evening lectures, the literary and social features, the growing Sunday School, and the pastor's Bible Class, which during the year had counted two hundred and forty, and had averaged a hundred. The students were eager inquirers, and once convinced, they were zealous propagandists. Through them he had distributed vast quantities of tracts and other liberal literature, and they had opened more doors for lectures in different towns than he had time or strength to enter. Those who suppose our Unitarian work to be about done can have no notion of the density and persistency of the superstitions which prevail over large portions of the country. Mr. SUNDERLAND gave several ludicrous illustrations of the theological ignorance of educated men, and the absurd prejudices concerning Unitarian opinions, and gave some fair specimens of his own method of presenting controverted questions.

My work among the University students there aims, said he, to accomplish three things : —

First, I want to save those who have openly given up Orthodoxy, from giving up Christianity.

Second, I want to save those who have *secretly* given up Orthodoxy, from staying in the Orthodox churches for fashion's sake or for any other sake, and thus all their lives acting a lie.

Third, I want, so far as I can, to convince those who honestly believe in Orthodoxy, that there is something better for them to believe in, — a faith as much higher and nobler than Orthodoxy as reason is higher and nobler than unreason, or truth than superstition.

It seems to me that each branch of this threefold work is very important. It will not do for us to deceive ourselves by concluding that Orthodoxy has very nearly lost its hold upon the people, and thus cease to lift up our voice against the irrational, immoral, and unchristian character of many of its dogmas. Orthodoxy is strong in the land; Calvinism is strong; the blood-atonement doctrine is strong in its old, most repulsive form, presenting a

“ Fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.”

The Bible-infallibility dogma, which made Freeman murder his child, is strong in the land. The whole evangelical scheme has a mighty hold upon almost all classes of society, and not until we and many generations after us are in our graves will the need be passed for Liberal Christianity to do the work assigned us by Providence to do, of protesting against all these dogmas, and holding up in contrast with them the religion of Jesus, of nature, and of reason.

Probably there is no place where this work can be done more successfully than among young men and young women, such as flock to our colleges. We can't accomplish much by presenting new truth to old people. Our hope lies with the young. Of course, we find in our University towns, as everywhere else, that some will not come near us, — will not read a Liberal tract, and will not enter a Unitarian church. But these are comparatively few.

Several young men who are now thoroughly with us in our Liberal movement at Ann Arbor were at the beginning of the year Orthodox, and at first only ventured to come to the Unitarian church by stealth. But as they began to get a taste of our Liberal gospel, they found it was what they had long been hungering for.

I ought to say, perhaps a little more distinctly in this connection, that there is nothing I have tried harder to do in all

my work among the students, than avoid giving the impression that Unitarianism stands merely for denials and negations, — that we tear down, but do not care to build up. Always and everywhere I have tried to emphasize the thought that our work as Unitarians is positive and constructive, and that if we ever do any thing in the way of seeking to demolish established doctrines, it is only because we find them in the way of erecting the edifice of a nobler religious faith. We stand for religion, not destruction of religion. We aim to purify and reform Christianity, and bring it nearer to the teachings of Jesus, not to uproot or weaken it. Upon no thought have I laid so much stress as this, and, I am sure, with the most gratifying results.

A work that I care more for than I do for converting Orthodox people to Unitarianism is saving those who have left Orthodoxy, and can never by any possibility believe its doctrines again, but have as yet found no form of religious faith to take its place. Unless *we* reach these persons, nobody can. If *we* do not meet them with our rational gospel, I see no help but that a large proportion of them must drift either, on the one hand, into utter disregard for religion, if not open and bitter hostility to it, or else, on the other hand, as I said, into membership in Orthodox churches for mere policy's sake, and for the sake of social considerations, and thus have the consciousness always that they are living a life which is a religious lie.

You have all heard in years past of the fruitfulness of the work done by Mr. Brigham at Ann Arbor, during his long term of very able service there. Everybody recognizes the fact that Unitarianism in the country, but particularly in the West, is materially stronger for it. Of course, all our college missionary work is work done for the cause at large. If young men and women, during the years when they are pursuing their studies in the universities, can be taken by the hand by representatives of our gospel, and helped to firm footing on that religious faith which they feel the need of, which alone can satisfy them, but which they do not of themselves know where to look for, it will not only be an inestimable blessing to them individually, but it will be a benefit scarcely less to the general cause, by re-enforcing that cause in hundreds of our cities and towns with educated young men and women who have drunk of its truth, learned to love it, and are ready now to work for its promotion.

ADDRESS OF REV. C. A. STAPLES.

Mr. STAPLES spoke in terms of grateful enthusiasm of the unexpected successes of the year. If at the last anniversary any man had predicted that we should carry forward such large enterprises and raise such large sums, he would have been pitied as a fanatic. Not money, but principle, lies at the foundation; but the willingness to give money for the spread of our principles is an encouraging sign of vitality and loyalty. He then enumerated the contributions of the year; viz., an increased sum for the mission work; \$5,000 for Meadville, and a fair prospect of raising the whole \$15,000 asked for by the 1st of January; nearly \$20,000 for the Prospect Hill School; nearly \$90,000 for the Cambridge Divinity School. The Newport people also have secured nearly \$30,000 for a Channing Memorial Church; they will make it \$35,000; and whether we add the other \$15,000 or not, the church will surely be built! Amid so many hopeful signs, let us hear no more complaining. Our people are generous. Dr. Eliot, of St. Louis, tells us that he has raised great sums by always asking for great sums. People always liked to be asked to do a big thing: they give much with more freedom and pleasure than they give little.

ADDRESS OF REV. J. F. W. WARE.

Mr. WARE spoke with great earnestness upon our mission to the plain, common people. It was a hopeful sign that such a topic was deliberately proposed for discussion in our body. We have claimed to be evangelists to the respectable. The chairman of a parish committee had once said to him that Unitarianism was a respectable religion, and that he did not approve of bringing in classes that we do not want. Such an assertion is timid and false. Of all forms of faith, ours is the faith for the people, the common people. *The failure of Unitarianism, so far as it is a failure, is not in itself, but in its methods and its men.* We have struck too high, have lost balance, and have fallen. We have struck for the intellect rather than for the soul; for the head rather than for the heart. We have been too slow to adopt what is best in other men's work. We talk a great deal about our literature; but where in that literature is the book that can be

placed in the hands of a common man or woman? Brooke Herford says that in England no class could be won more easily to adopt our principles than the intelligent artisans. This is true — always true — in this country also, except that too much stress should not be laid upon the word "intelligent."

It is not the clergy alone who need to be filled, inspired with missionary zeal; it is not they alone who are to do; it is not the American Unitarian Association, or our separate churches, or our National Conference, who are to become missionary; but the whole body, and it saturated, through and through, with the spirit of purpose and of holy aggression. We have passed beyond the apologetic, and the time now is to become aggressive, thoroughly roused, to advance along the whole line, — one body, one step, one purpose.

We can be this without being partisan. The Unitarian *body* ought to be, must be, a missionary *body*; it is no use for it to stand by and say to its officers and clergy, "Do": it must itself do. In the war, we discovered that the *morale* of the army in the field depended upon the *morale* of the people at home. The bravest men felt that. And we cannot expect effective missionary service, if, cushioned in ease at home, we simply say, Go and do, and have and show no warm concern of sympathy for those who, on the skirmish line, maintain the unequal fight, and make it possible for the main body to advance to victory. The whole body must advance. It must not be thunder to right of us, and thunder to left of us, but thunder all round; and the whole body always within supporting distance and in supporting spirit of the vanguard, men bearing the burden and heat and blows of the fray. It is the imperative duty of the body to quit its long-time camping-ground, and become continuously and methodically aggressive, — a word we are terribly afraid of, but a thing we must learn bravely to be. Our objective point should be, not the cultivated, the wise, the polished, but the great middling interest; and from that downwards, rather than from that upwards. It is life, human life, in its ins and outs, its ups and downs, its heights and depths, its hopes and fears, that needs the preacher, that demands the preaching of our word; and when that preaching comes, it will be heard and accepted with joy as the word that is able to save the soul; heard and accepted with the same joy that they of old first heard it as it fell from the anointed lips of him of Galilee.

Friends, this is the day of our opportunity. Do not ask whether the fields be ripe to the harvest. If it be not the time for the sickle, it is the time for the seed, and without the seed the sickle shall hang and rust through the eras of eternity. The seed is good. It wants sowers. The field is broad; but we have dropped sparingly, only in a corner here and there. Go ye out, all of you, into the broad acres between, and fling it broad, fearing neither bird of the air nor tread of foot. Broadcast it everywhere. Living here, you do not know the value, the power, of your faith. You do not dare to trust it to its God-anointed work; you do not know, you do not believe, in what it can do, what it is doing. You do not realize its worth, its power, its vitality. And you cannot know these till you see for yourselves what it does when you get it out of its ruts, away from antecedent and precedent; from handsome church and silk gown; from the respectabilities, the graces, the antecedents;—till you get it among the far away, and the ignorant and poor. There is no man who has stood at an outpost of duty, no man who has taken it among the lowly, but could tell you what this faith we think too little of can do, only it be properly applied: how it makes waste places blossom; how it is felt to be as a very revelation from on high; how hungering and thirsting recognize, accept, and are blessed by it. It has a mighty career before it, only you are wise and true. Do not lay the burden upon the officers of your Association, but take hold of it according to your several ability, clergy and laity. The work has got to be done by the temper of the whole body, by unity within the whole body. Let every unoccupied clergyman put himself, by Sunday next, at some mission-post among the people, and every layman consecrate some part of his owning to carry the gospel just where it is most wanted, and our next anniversary will be glad with hallelujahs over the new promise of the kingdom.

ADDRESS OF REV. W. R. ALGER.

Mr. ALGER said: What we want is the redemption of mankind, to remove from the great, discordant, and struggling scene of human life the superstition, falsehood, hatred, crime, and misery which have reigned in it so long, and to establish in their place wisdom, love, and harmony. We want to change

the ideal of the present order of civilization, which is a moving equilibrium of antagonistic selfishness, for the ideal of Christian civilization, which is the moving equilibrium of co-operative sympathies. That is the essence and genius of Christianity, and represents the thought and the heart of Unitarianism. Now, in order to realize the Christian ideal, we should have three great ends in view: first, to cleanse the world; second, to improve manners; third, to reconcile interests. That is, we have to cleanse the world, until disease disappears; to improve manners, until the reaction of manners perfects character; to reconcile interests, until all the operations of the human race fall into a collective harmony. The trouble is that the Church, that Christianity and its teachers, thus far, have not seen distinctly that this is their true business.

The Church has been converted into a political institution, an engine for securing, under ecclesiastical phraseology and forms, the same ends which are sought in the world outside by political and secular means. Power, influence, money, pleasure, luxury, —these have been the ends of the Church, just as they are the ends of the world. On Sunday, the phrases of Christ are repeated; during the whole week, clergy and laity both seek the good things of this world, in direct opposition to formularies they have repeated. The real remedy for this state of things is, therefore, to change the conception of Christendom.

The conception of Christianity has been that the relation of man to God is that of subjects to a sovereign, whose will is revealed by plenipotentiaries and envoys, and given as an exclusive deposit and trust to a certain class of men. But God's will is revealed in the very constitution of the universe, and genuine religion consists in seeing the truth as the will of God, and obeying it in humility and universal sympathy. God's will is to be perceived in the struggling scene of humanity itself. This world is the seat of the kingdom of God just as much as any world in the universe, because God is omnipresent. He cannot be anywhere else more than he is here. All that the creature needs is to recognize Him, not as an object of sense, but as a subject of thought. This world is to be the scene of the millennial kingdom, and not any transmundane sphere. And the science of statistics, culminating in our day in social science, is to be the John the Baptist of the new kingdom. Nor

have we reason to be discouraged as we look at the future. For when science and religion are consolidated into one, — as they really are one, — when the half million Christian ministers are consecrated to the true work of the Church, guided by the science of statistics, and supported by the means and possessions of the Church, their power will be irresistible.

REPORT OF THE BOARD OF DIRECTORS.

To the Members of the American Unitarian Association.

CONGRATULATION seems the fitting word for the hour, in view of the improved condition and prospects of our missionary work. Recent years of financial depression have thrust upon us the unwelcome necessity of holding forts rather than pushing an advance, — the inglorious burden of keeping from death enterprises whose novelty had passed away. Several such enterprises, long ago begun, flushed with hope of sudden success, have entailed upon us a dead weight of heavy expenditure for many a year, giving us no novel story to relate, but a serious work to do in keeping them from utter extinction. Amid the abounding and notable disasters of business affairs, in so many directions, it may well be a subject of honest satisfaction that no interest of the Association has suffered, that our missionary work has gone on so steadily, carried at prosperous mark, while several important enterprises have been carried to successful consummation. But at last the long-hoped-for turn of the tide has come, — no longer a wish or a prophecy, but a veritable fact. The contribution to the usual missionary work of the Association is this year several hundred dollars better than that of last year; while the total gift to our treasury is nearly \$5,000 beyond that of last year, which included \$7,000 gift to the Washington Church.

We offer a brief summary of the work of the year. Appropriations to churches have been made as follows : —

In the Dominion of Canada : to St. John, New Brunswick.

In New England, in Maine : to Presque Isle, and to Dr. Sheldon for circuit work as missionary of the State Conference; to Brunswick, as the important seat of Bowdoin College, the principal college of the State, \$1,000 toward a new church edifice, during the year completed and dedicated without debt; also \$500 for current expenses in sustaining the ministry of Rev. Charles A. Allen.

In New Hampshire, aid has been given to Dover, to Newport, and to Exeter, seat of the Phillips Academy, where Rev. B. F. McDaniel is the acceptable pastor. Under recommendation of the New Hampshire State Conference, Rev. A. M. Pendleton is sustained by us as missionary, having special interest in a new church now building at Milford, and in preparations for a similar enterprise at Lebanon, where a fund left as a legacy for this purpose has long remained dormant, and is in danger of being forfeited unless a new church is speedily built.

In Vermont, \$100 have been voted to the church at Stowe; in Connecticut, a similar sum to the ancient church at Brooklyn.

In Massachusetts, aid has been given to the several churches at Ayer, Bedford, Carlisle, Dover, Greenwood, Holyoke, Hyde Park, Malden, Marshfield, Mendon, Needham, Revere, Rowe, Sherborn, Tyngsboro', Ware, Warwick. Appropriation is made to the beneficiary fund of the Harvard Divinity School, at Cambridge, to aid in sustaining students preparing for the ministry. Several of the local conferences have received small appropriations for work within their own borders. A small sum to the Channing Conference has aided in continuing through the winter services at the chapel in Tiverton, R. I. At the important station of Vineyard Haven, on the island of Martha's Vineyard, a mission to seamen has been sustained, in charge of Rev. D. W. Stevens, rendering a service largely welcomed and warmly prized, whose good influence is more far-reaching than statistics can tell.

In the Middle and Southern States, aid has been rendered in South Carolina to the church in Charleston, in charge of Rev. E. C. L. Browne, who, in its struggle for life under the disabilities resulting from the war, leads it in self-sacrificing and heroic spirit. In Delaware, we have been carrying a debt on

the church at Wilmington. In the church at Washington, D. C., appropriation was made for a special course of lectures.

In Pennsylvania, appropriation is made for special service in the theological school at Meadville, by Rev. J. T. Bixby, pastor of the church; also, for the beneficiary fund of the same school, to aid students preparing for the ministry.

In New York, aid is given to the society at Trenton Falls, one of the oldest of our name, in charge of Rev. William Silsbee; to Rev. A. J. Bailey, for circuit missionary work in the central part of the State; at Ithaca, the seat of Cornell University, with five hundred students, to the society in charge of Rev. H. C. Badger, whose services the students warmly welcome.

During the summer months of last year, a series of services was held at the Town Hall at Saratoga. The preachers generously gave their services gratuitously, having barely their necessary expenses paid by our treasury. The attendance was variable: on some Sundays very large, and by people from all parts of the land. This attendance will doubtless increase, as it shall become more publicly recognized as a regular annual enterprise. The course involves some outlay; yet it is believed to be worthy of continuance from year to year.

Aid was also voted to Rev. A. F. Abbott, to help sustain him in services at the Opera House, Poughkeepsie, emphatically a ministry to the unchurched people; to the Society in Harlem, under the leadership of Rev. H. D. Catlin, now rallying to fresh life, and, with the new means of transit and rapid growth of the northern part of New York City, giving promise of speedy self-support; and notably among the enterprises of the year, a large gift to the Church of the Messiah, to save it from passing out of the possession of the denomination by the auctioneer's hammer. This gift has been permanently secured to the Unitarian cause by a mortgage, without interest, upon the property, held by this Association. The return to our treasury of the money advanced for this purpose is earnestly desired and greatly needed, and is urged upon the churches as one of vital importance, to continue to the Association the power represented and wielded only through such reserve fund. The action of the Association in making this advance seemed at the time a peremptory necessity, for the welfare and future of our cause in this commercial metropolis of America. Not, as was

then said, to secure a chapel of ease for a luxurious few, but as a throne of commanding influence for our word of life to the world, this post was held. The justification of our confidence remains to be established by the wisdom and consecrated devotion of the congregation there to gather in coming days. It is worth while to note, in passing, the value of the local conference meetings held in New York and Brooklyn, instituted by your Board, without which this enterprise would have lacked the needed inspiration and guidance; and also the wisdom of holding a reserve fund in our treasury, which alone renders it possible to meet such sudden emergency.

In the Western States and Pacific Coast, our appropriations have been larger than in any one of recent years, and are as follows:—

In Ohio, to the Professors of Antioch College, for lectures to students at Wilberforce University, under auspices of the African Methodist Church. In Michigan, at Ann Arbor, the seat of the State University, with twelve hundred students in its several departments, to the Unitarian Society in charge of Rev. J. T. Sunderland, who, with fine enthusiasm, has entered into the labors of Rev. Charles H. Brigham, whose faithful and honored career will be long remembered.

In Indiana, aid has been given to a new society in Hobart, who, with self-sacrificing zeal, have built a church, now wholly paid for; to the Society in Indianapolis, in charge of Rev. G. W. Cooke; and to Rev. George Chainey, for missionary work in the vicinity of Evansville.

In Illinois, an appropriation paid in books was made to the Western Conference Book-room at Chicago; also, to the church at Shelbyville, in charge of Rev. J. L. Douthit, with special gift in addition to Mr. Douthit, to widen his circuit as missionary for the State of Illinois.

In Wisconsin, at Madison, the seat of the State University, with three hundred students, Rev. H. M. Simmons has been stationed as missionary, for the most part sustained by this Association, seconded by the Unitarian Society newly organized.

In Iowa, at Iowa City, the seat of the State University, with five hundred students, a similar enterprise has been undertaken by us, in sustaining as missionary Rev. Oscar Clute, — our

efforts being welcomed and seconded by a Society of the liberal faith in the Universalist fellowship. Under the leadership of Rev. J. R. Effinger, Secretary of the Iowa Conference, and himself engaged in circuit-preaching, the missionary work prospers in that region, without asking Eastern aid.

In Nebraska, aid is given to Rev. William E. Copeland, pastor of the Unitarian Society at Omaha, for missionary work in that vicinity. Small sums were granted to send Rev. William R. Alger to Denver, Colorado, and Rev. J. C. Rickards to Waterville, Kansas. The large immigration to these States, and their rapid growth in population, open to us there a field especially promising.

On the Pacific coast, we have in our service, largely sustained by our treasury, in Washington Territory, at Olympia, Rev. D. N. Utter, and at Walla Walla, Rev. E. I. Galvin: in Southern California, at Los Angeles, Rev. J. D. Wells; at Santa Barbara, Rev. G. H. Young, and at San Diego, Rev. David Cronyn.

With widening acquaintance among the people, and extending influence, Rev. C. H. A. Dall continues his faithful service in Calcutta. The headquarters of his schools have during the year been removed to a site more accessible and desirable, and to buildings more commodious and convenient. Mrs. Tomkins has entered upon the excellent work of the girls' schools, for several years successfully conducted by Miss Chamberlain, late Mrs. Stewart, who, honored and beloved by all who knew her, has recently passed to the unseen world, for scenes of higher service.

During the months of January and February, a series of Discourses, by seven leading clergymen, on Unitarian Affirmations, was given in the New Church in Washington, by invitation of the pastor of the Society and this Association. The interest of the public is evinced by the fact that the church was thronged every Sunday morning to hear them. Many were deeply interested who never before had heard a Unitarian sermon. It excited new inquiry in the city as to the Unitarian faith. The series has been published, and adds one more to the volumes deserving wide circulation among the people.

A few tracts have been added to our list. To libraries, colleges, and reading-rooms we continue to send selections of thirty-five volumes of our publications, a smaller selection of

ten volumes to Trinitarian ministers of New England, and the one volume of the complete works of Channing to any minister or theological student preparing for the ministry in America.

Twenty-seven hundred dollars have been appropriated to the "Unitarian Review," toward the editorial service, and for the purchase of copies which are sent to a few persons abroad, and to many reading-rooms and libraries in America.

To the Ladies' Commission, whose good work continues with widening influence, a small sum is granted for publishing a catalogue and for incidental expenses.

Our book accounts show a healthy demand for our publications on sale. The call for our literature is steadily increasing. Month by month our sets of books go to libraries in all parts of the land. Our tracts have had wider demand and circulation than in any previous year of our history.

The volume of Channing's Complete Works — although our offer still remains unadvertised, and only finds its way secretly and slowly — has been sought by ministers of all sects throughout our country. Several thousand copies have been already sent out. There has been special call for them in theological schools of all sects, in Bangor, Andover, Newton, New Haven, New York, Rochester, Lancaster, Pa., Princeton, and Brunswick, N. J., and Greenville, South Carolina. The American Almanac reports about 35,000 preachers in the United States. As next year shall celebrate the one hundredth anniversary of the birth of Channing, what more living memorial than to send a copy of his Works to every minister willing to accept it?

To recapitulate the foregoing: We have made about thirty appropriations in New England States, about twelve in Middle and Southern States, and about eighteen in Western and Pacific States. In local or circuit work, our special missionaries, fully or in part sustained by our treasury, are: in New Hampshire, Rev. A. M. Pendleton; at the Seamen's Mission, Vineyard Haven, Mass., Rev. D. W. Stevens; in Indiana, Rev. George Chainey; in Illinois, Rev. J. L. Douthit; in Nebraska, Rev. W. E. Copeland; on the Pacific Coast, Revs. D. N. Utter, E. I. Galvin, J. D. Wells, G. H. Young, and David Cronyn; in India, Rev. C. H. A. Dall and Mrs. Tomkins; and at college towns, Revs. Chas. A. Allen, at Brunswick, Me.; B. F. McDaniel,

Exeter, N. H.; H. C. Badger, Ithaca, N. Y.; J. T. Bixby, Meadville, Pa.; J. T. Sunderland, Ann Arbor, Mich.; H. M. Simmons, Madison, Wis.; Oscar Clute, Iowa City, Ia. In addition to the foregoing, our special enterprises of the year have been: the course of religious services at Saratoga; the course of lectures on Unitarian Affirmations at Washington City; the completion of the new church at Brunswick, Me.; and the extinction of the debt of the Church of the Messiah, New York.

A conspicuous feature of the year has been the very numerous and earnest missionary meetings in our conferences and churches. It has seemed a spontaneous uprising among our ministers and people, due to no one person or single cause. For several days during July of last year, the State Conference of New Hampshire held a grove-meeting on the shore of Lake Winnipiseogee, to be repeated the coming summer, which gave fresh start and stimulus to our cause in that State. The spirited conference at Saratoga was speedily followed by meetings of similar purpose on smaller scale in Philadelphia, New York, Brooklyn, and Poughkeepsie. Through the West and in New England the local conferences have held meetings of increased frequency and fervor; and, besides these larger meetings, numerous special missionary meetings have been held in the churches of Boston, Salem and vicinity, and Worcester County. It is believed that these have had a marked and wholesome effect in the life of the churches. The Secretary has cordially seconded and aided these, to the extent of his power, and in the general missionary work makes it his constant effort to enlist their co-operation and to welcome their guidance and suggestion. These meetings not only evince an eager longing for renewed life in our churches, they bear witness to fresh activity and zeal in many directions, and are in themselves proof of a life renewed.

Coincident with these meetings, — in some measure, doubtless, their fruit, — it is worth while to note that this has been a year of unusually generous giving to various objects whose lines run parallel with our own missionary work. The Unitarian people, holding Christianity as closely related to all that benefits the community, send their generousities through many channels. The beneficence which in other churches so conspicuously concen-

trates upon foreign missions, in our own finds expression in many forms, deemed by the old theology secular, but by our own faith seen to be part of the work of establishing here on earth the Kingdom of God.

In the undenominational work of extinguishing a debt of \$100,000 upon the Young Men's Christian Union, and in many generousities to institutions of art, education, and charity, in the West as in the East, which we cannot here recite, we note with satisfaction the liberal part borne by people of the Unitarian fellowship. In enterprises represented at the National Conference at Saratoga, or in its Council, as coming within the lines of denominational interest, though in some of them this Association has no immediate part, but in whose success we heartily rejoice, we may here note that nearly \$20,000 have been subscribed for an unsectarian school for girls at Greenfield, Mass., about \$5,000 for the Theological School at Meadville, Pa., and nearly \$90,000 for Harvard Divinity School. Our churches in the West report about \$45,000, toward extinction of church debts in their domain. By the congregation of the Church of the Messiah, New York, that of All Souls, and the denomination outside of New York City, the Messiah Church debt of \$125,000 was extinguished. In addition to this, our treasury has received in legacies during the year about \$23,700, and for general purposes, including sums received since April 30, over \$24,000; making in all a record of more generous giving in the lines of missionary activity than in any year of the history of the denomination.

Within a few years this Association has received legacies to the amount of more than \$100,000. We would respectfully ask the considerate attention of those who have means to bequeath, to the wide, far-reaching religious uses represented by an incorporated and permanent institution like this, devoted to the service of simple and pure Christianity, whose activities are flexible to the need of every new year.

During the past few years, the need of money for appropriations has been constantly greater than the amount received from the churches; and some of these needs have been of so important a character as to justify drawing from the General Fund. The deficiency created in this way has been considered,

until now, as money borrowed; and the General Fund account, to which it has been the custom to credit all bequests, has been allowed to stand at its full amount. But, at a recent meeting of the Board, the Treasurer was instructed, in closing his books for the year, to reduce the General Fund account by the sum thus taken, \$37,580.53. This leaves that Fund standing at the amount actually invested, plus the \$23,897.50 advanced for the denomination to the Church of the Messiah, — which it is the earnest hope of the Board may be made up during the present year, — it being the unanimous opinion of the Board that the Association's General Fund should on no account be reduced below its present figure.

In the spirit of the National Conference, held at Saratoga last autumn, and accepting its enthusiasm as a hopeful promise, the Board of Directors entered on the year's campaign, eager for a more aggressive propagandism.

Our missionary activities have been enlarged with more circuit work, and the establishment of new stations at college towns. By the increasing life and more frequent meetings of local conferences in the West, fresh fields of opportunity for circuit work are opening, — notably so in Indiana, Michigan, Illinois, Wisconsin, and Iowa. The rapidly peopling newer States of Kansas, Nebraska, and Colorado call for active planting in this formative period and springtime of their destiny. The work at college centres, we rate as in importance second to none that opens to us. With fit men to serve us, we count it in the very first rank of our missionary activities. In this service, we have this year added three to our list, in Maine Wisconsin, and Iowa. At the State University towns of Lincoln, Nebraska, and Lawrence, Kansas, and indeed at all important college centres, men suited for such work might well be sustained.

The hopeful enthusiasm of the Saratoga Conference became an immense stimulus to requests upon our treasury. They have been larger and more numerous than in any previous year. Our appropriations have kept steadily in advance of our receipts. Your Board have been in front of their constituency. By the delay of church contributions, and the cloudy uncertainty of our income we are compelled to sail largely by faith in our financial

reckoning, and, while eager to crowd sail, have been compelled to exercise caution, lest too easily we should make shipwreck of our fortunes. It would indeed be easier to administer wisely thrice our present income, than to carry our work in good temper and hopeful spirit at our present mark.

For many years the need has been deeply felt of a more commodious and commanding house in Boston, as the central headquarters of our denominational activity. For years the association was a wanderer without fixed local habitation. With wise foresight, from the ample receipt of the year, 1866, the moderate sum of \$16,000 was appropriated for the purchase of the small estate on Chauncy Street, which, enhanced in value by the fire in 1872, purchased for us our present estate upon Tremont Place. This position proves to be hidden to strangers, not easily found, and too small and confined to meet the full demand. A site is needed, easily accessible and conspicuous, for which search need not be made, but which will itself publish and advertise, and attract attention to our existence and our work, and a building is needed commodious enough to accommodate the printing and publishing offices of the "Register" and "Review," with small hall for occasional meetings of ministers and others, as well as for our several central societies and interests. Such a central and commodious home would also do much to concentrate, energize, and stimulate our denominational activities. The financial depression of recent years, which has put real estate at its lowest mark, renders the present time favorable for purchase. By exchange of the estate on Tremont Place in part payment, with the addition of part of the reserved fund, a considerable part of the purchase-money is already in our possession.

We earnestly present this as an object of prime importance to our cause. In the year that shall celebrate the centennial anniversary of Channing's birth, what more fit memorial of his name than to establish thus a permanent centre for the world-wide publishing and circulation of the faith and principles to whose advocacy his life was devoted. Surely it would be no narrow sectarian object thus to serve the antisectarian principles of practical Christianity and world-wide brotherhood, which he so nobly preached. Among the several excellent objects pro-

posed in his memory, — whether a new church at his birthplace in Newport, or a professor's chair of theology in the Harvard Divinity School, whose dedication sermon he preached, — let this one also have place. These objects need not oppose each other, but rather stimulate the general interest, and, if all shall be carried to success, it will be a great year in our history.

There are those who fondly imagine that Unitarianism has done its work, and may now rest upon its achievements of the past half century. We recognize the progress in all sects toward a more pure and practical Christianity, in which the Unitarian Church has done its part, while Divine Providence has had many agencies at work. But the millennium has not yet come. Ignorance, bigotry, and sin still array their hostile front. There is call to us as loud as to any to do our duty. We make no boast of superiority. But it is a fact too obvious to be concealed that wherever, east or west, a Unitarian Church is organized, there will be found a company of people in the front rank of all the best activities of art and culture and charity and religion in the community; and it would be better for America to-day if ten thousand churches of our name and faith were established through the land.

The *laissez-faire* doctrine also gets utterance from those who consider that the law of supply and demand rules the world and its destiny, — that the Unitarian faith is simply the attainment of superior culture, and the prerogative of the aristocratic few. Believing as we do that the Gospel is for all men, it needs but to be rightly interpreted and fittingly administered to meet their want. The common people heard Jesus gladly. His word has met their deep need in every age. He waited not for them to come to him. He went to them. He sent his disciples to go and preach the gospel to every creature. The genius of Christianity is in helpfulness, — in going out to seek and save. It is essentially a gospel of propagandism. And when the worldly prudence of a commercial morality commends to us the law of supply and demand as an excuse for neglect of missionary work, it is enough to reply in the words of another: "It is fortunate for us that Jesus and his apostles did not take that view of the matter."

There is indeed a propagandism of January that only freezes the fountains, turns the streams to solid ice, and desolates the land. Such is the influence of dogma, prejudice, and bigotry. But surely the glad sunshine and genial influences of the liberal faith bring rather the summer time with its flowers and fragrance and abundant fruitage, turning the wilderness into a garden of our God. To publish abroad that faith is to make known the goodness of God, and to bring in the long-hoped-for better day for all mankind.

In behalf of the Board of Directors,

RUSH R. SHIPPEN,
Secretary.

TREASURER'S STATEMENT.

TREASURER'S STATEMENT.

Ct.

1878. April 30.	To Balance, per account rendered to date	\$9,485.27	1879. April 30.	By Amount of Payments on sundry accounts, viz.:—	
1879. April 30.	To Amount of Receipts on sundry accounts, viz.:—			NEW-ENGLAND STATES: Amount expended in this section of the country, for missionary purposes and in aid of feeble societies*	\$7,574.14
	DONATIONS: Amount received from societies and persons, for the general objects of the Association*	\$23,264.58		MIDDLE STATES: Amount expended in this section of the country, for missionary purposes, &c.*	4,238.28
	CHURCH OF THE MESSIAH: Amount received from societies and persons, towards the payment of the debt on the Church of the Messiah, New York	11,102.50		WESTERN STATES: Amount expended in this section of the country, for missionary purposes, &c.*	4,844.67
	BRUNSWICK CHURCH: Amount received from societies in Maine, towards the erection of a new church edifice in Brunswick, in that State	380.00		SOUTHERN STATES: Amount expended in this section of the country, for missionary purposes, &c.*	1,200.00
	GENERAL FUND: Amount received from the following bequests:—Miss Elizabeth P. Sever, of Kingston, \$10,294.26; William Taylor, of Tewksbury, \$5,700; Miss L. Abby Spaulding, of Lowell, \$5,373; Eben Conant, of Geneva, Ill., \$1,780.08; Mrs. Mary A. Foster, of Portsmouth, N. H., \$500; Miss Eliza D. Balfour, of Boston, \$100	23,749.34		PACIFIC COAST: Amount expended in this section of the country, for missionary purposes, &c.*	1,980.00
	FAY FUND: Amount received as the bequest of the late Mrs. H. Maria Fay, of Framingham, the income to be used, when the principal shall have doubled, for aiding "disabled ministers in Massachusetts belonging to the Unitarian denomination"	\$9,876.69		CHURCH OF THE MESSIAH: Amount paid to the Second Congregational Unitarian Church, New York, towards the payment of the debt on its church property	35,000.00
	Amount of income received	621.00		BRUNSWICK CHURCH: Amount paid the Unitarian Society in Brunswick, Me., towards the erection of its new church edifice, being the sum received for that purpose from the societies in that State	1,045.00
	MERCHANDISE: Amount received from sale of books*	10,497.69		WILMINGTON CHURCH ESTATE: Amount paid on the mortgage on church property in Wilmington, Del.*	1,255.00
	LADIES' COMMISSION: Amount received for their use*	6,182.27		INDIA MISSION: Amount paid for salaries of Rev C. H. A. Dall, MTR. Helen Tompkins, &c.*	3,860.00
	INVESTMENT GENERAL FUND: Amount received from sale of United States bonds, &c.	36.87		THEOLOGICAL EDUCATION: Amount paid to theological students*	875.00
	INVESTMENT HAYWARD FUND: Amount received from loan paid	13,887.50		DENOMINATIONAL LITERATURE: Amount paid to "Unitarian Review," and for copies of "Review," and "Christian Register" sent to libraries, &c.*	2,116.33
	INVESTMENT KENDALL FUND: Amount received from loan paid	20,000.00		AFRICAN METHODIST EPISCOPAL CHURCH: Amount paid for lectures at Willerforce University*	400.00
	TEMPORARY INVESTMENT: Amount received from loans paid	1,000.00		NATIONAL CONFERENCE: Amount paid towards its expenses*	738.28
	INCOME GENERAL FUND*	49,451.25		MERCHANDISE: Amount paid for books, tracts, &c.*	5,577.18
	INCOME HAYWARD FUND*	4,577.37		LADIES' COMMISSION: Amount paid for their expenses*	260.56
	INCOME PERKINS FUND*	1,971.09		SALARIES: Amount paid Secretary (less net receipts for preaching) and Assistant Secretary*	6,555.96
		613.09		EXPENSE: Amount paid clerk and porter, and for fuel, expressage, postage, stationery, &c.*	2,867.51
				FAY FUND: Amount paid as an annuity, in accordance with the terms of the bequest	200.00

INCOME KENDALL FUND* 126.38
 INCOME KING FUND* 600.00
 INCOME GRAHAM FUND* 684.41
 INCOME LIENOW TRUST FUND* 262.70

INVESTMENT GENERAL FUND: Amount invested
 and reinvested on this account 24,464.50
 INVESTMENT HAYWARD FUND: Amount reinvested
 on this account 17,600.00
 INVESTMENT PERKINS FUND: Amount reinvested on
 this account 10,210.00
 INVESTMENT KENDALL FUND: Amount reinvested
 on this account 2,165.00
 INVESTMENT FAY FUND: Amount invested on this
 account 9,845.00
 INVESTMENT LIENOW TRUST FUND: Amount re-
 invested on this account 4,327.00
 TEMPORARY INVESTMENT: Amount temporarily lent
 on various accounts 20,000.00
 INCOME GENERAL FUND: Amount paid as accrued
 interest on bonds purchased* 64.55
 INCOME HAYWARD FUND: Amount paid as accrued
 interest on mortgages purchased* 133.92
 INCOME PERKINS FUND: Amount paid as accrued
 interest on mortgage purchased* 160.00
 INCOME KENDALL FUND: Amount paid as accrued
 interest on mortgage purchased* 33.33
 INCOME LIENOW TRUST FUND: Amount
 paid Treasurer of the Benevolent Fra-
 ternity of Churches, Boston* \$199.87
 Amount paid as accrued interest on mort-
 gage purchased* 62.83
 Balance carried to new account 8,170.20

April 30. To balance brought forward \$177,872.11
 8,170.20

E. E. April 30, 1879.

CHARLES G. WOOD, Treasurer.

[Extract from schedule of investments annexed.]

General Fund \$99,370.12
 Hayward Fund 23,000.00
 Perkins Fund 10,210.00
 Kendall Fund 1,165.00
 King Fund 10,000.00
 Fay Fund 9,845.00
 Lienow Trust Fund 4,327.00

* The totals of these items, which alone affect the proper receipts and expendi-
 tures of the current year, are as follows: viz., receipts, \$38,318.06; expenditures,
 \$41,955.41.

Boston, May 24, 1879. — The undersigned, a committee appointed to audit the
 Annual Statement of the Treasurer of the American Unitarian Association for the
 year ending April 30, 1879, have attended to that duty, and report that it is
 correctly cast and properly vouched; and that the cash balance in his hands on
 that day was \$8,170.20; that the invested funds held by him on account of the
 Association are the General Fund, amounting to \$99,370.12; the Hayward
 Fund, amounting to \$23,000.00; the Perkins Fund, amounting to \$10,210.00;
 the Kendall Fund, amounting to \$1,165.00; the King Fund, amounting to
 \$10,000.00; the Fay Fund, amounting to \$9,845.00; and the Lienow Trust Fund,
 amounting to \$4,327.00; for which satisfactory securities have been exhibited
 to us, according to the annexed schedule, and that there is also in his hands
 an uninvested balance on account of the Kendall Fund of \$1,000.00, and of
 the Fay Fund of \$452.68, which sums are included in the above cash balance
 of \$8,170.20.

ABRAHAM FIRTH,
 WARREN P. TYLER.

APPENDIX TO TREASURER'S STATEMENT.

Contributions from Societies.

The following list includes all the Societies which have contributed to the funds of the Association for the year ending April 30, 1879, with the sums severally paid by them, the amount enclosed in a parenthesis being the portion designated for the Church of the Messiah, and "C. of M." before a contribution indicating that the whole was for that purpose:—

Andover, North, Mass.	\$33.70	Chicago, Ill., Church of the	
Arlington, Mass.	246.41	Messiah	\$150.00
Ashby, Mass.	38.20	Chicago, Ill., Unity Church	100.00
Athol, Mass., Second Society	12.50	Cohasset, Mass.	28.00
Augusta, Me.	10.00	Concord, Mass.	500.00
Ayer, Mass.	7.00		
Baltimore, Md.	213.21	Danvers, Mass.	30.00
Belmont, Mass.	100.00	Dedham, Mass.	(\$38) 238.00
Berlin, Mass.	6.00	Dedham, West, Mass.	18.00
Billerica, Mass.	59.00	Dover, Mass.	8.30
Bloomington, Ill.	7.50	Dublin, N. H.	22.50
Bolton, Mass.	8.50	Duxbury, Mass.	10.00
Boston, Mass.		Easton, North, Mass.	60.00
First Parish of Dorchester	640.00	Exeter, N. H.	51.60
First Church	713.29		
First Religious Society in		Fairhaven, Mass.	16.60
Roxbury	576.00	Fitchburg, Mass.	84.50
First (Congregational) Parish		Fitzwilliam, N. H.	25.00
of West Roxbury	25.00	Frammingham, Mass.	272.00
Arlington Street Society	1,526.48		
First Parish of Brighton	24.00	Germantown, Penn.	160.00
Hollis Street Society	127.08		
West Boston Society	685.00	Hartford, Conn.	44.00
First Congregational Society		Hingham, Mass., First Parish	175.00
of Jamaica Plain	587.23		
Third Religious Society of		Kingston, Mass.	100.00
Dorchester	80.00		
Harvard Church in Charles-		Lawrence, Mass.	28.00
town	107.25	Leominster, Mass.	87.00
Hawes Place Congregational		Littleton, Mass.	57.50
Society, South Boston	25.00	Louisville, Ky.	30.00
South Congregational Society	2,000.00	Lowell, Mass.	500.00
Church of the Disciples	1,000.00	Lynn, Mass.	72.08
Second Hawes Society, South			
Boston	194.00	Meadville, Penn.	120.31
Mount Pleasant Congrega-		Medfield, Mass.	(\$8) 60.19
tional Church, Roxbury	100.00	Melrose, Mass.	15.00
Church of the Unity	451.00	Mendon, Mass.	10.10
Church of the Unity, Nepon-		Milton, Mass.	600.00
set	85.00	Montpelier, Vt.	42.00
Bridgewater, Mass.	26.81	Montreal, Canada	92.35
Bridgewater, West, Mass.	71.50		
Brookline, Mass.	378.00	Nantucket, Mass.	30.00
Brooklyn, Conn.	20.00	Nashua, N. H.	33.00
Brooklyn, N. Y., First Unitar-		Natick, South, Mass.	12.00
ian Society (C. of M.)	4,336.50	Newburg, N. Y.	(\$10) 40.00
Brooklyn, N. Y., Second Unitar-		Newport, R. I.	(\$75) 105.00
ian Society	243.77	Newton, Mass.	611.00
Burlington, Vt.	175.60	New York, N. Y., Church of	
		All Souls	1,000.00
Cambridge, Mass., First Parish			
(\$412)	912.00	Peabody, Mass.	147.86
Cambridge, East, Mass.	50.00	Pembroke, Mass.	10.00
Cambridgeport, Mass.	133.92	Petersham, Mass.	28.50
Carlsale, Mass.	10.00	Philadelphia, Penn. (C. of M.)	513.00

Portland, Me., First Parish	\$75.00	Troy, N. Y.	\$64.67
Portsmouth, N. H.	475.60	Tyngsboro', Mass.	20.00
Providence, R. I., First Congrega- tional Church . . . (\$1,702)	2,502.00	Walpole, Mass.	15.70
Providence, R. I., Westminster Congregational Society (\$15)	640.00	Waltham, Mass.	253.00
Quincy, Mass.	67.50	Warwick, Mass.	25.00
Revere, Mass.	20.00	Washington, D. C. . . (\$150)	300.00
Rochester, N. Y.	55.00	Wayland, Mass.	18.00
Saco, Me. (\$100 for Brunswick Church)	153.24	Westford, Mass.	60.00
Salem, Mass., First Congrega- tional Society	108.67	Weston, Mass.	100.00
Salem, Mass., North Society . . .	463.00	Wilmington, Del.	13.35
Salem, Mass., Barton Square Society	92.00	Wilton, N. H.	5.00
Scituate, Mass.	2.85	Worcester, Mass., Second Con- gregational Church	258.65
Shelbyville, Ill.	5.25	Worcester, Church of the Unity	165.00
Somerville, Mass. (\$25)	125.00	Yonkers, N. Y.	28.40
Springfield, Mass.	183.00	The following contributions were in- tended for the year ending April 30, but payment was necessarily delayed until after that date:—	
Standish, Me.	10.00	Ann Arbor, Mich.	\$50.00
Staten Island, N. Y. (\$93)	168.00	Bridgewater, East, Mass.	29.92
Taunton, Mass.	137.21	Castine, Me.	6.00
Templeton, Mass.	64.50	Fall River, Mass.	50.00
Trenton, N. Y.	27.00	Hyde Park, Mass.	100.00
		Keene, N. H.	144.00
		Portland, Oregon	50.00
		Rowe, Mass.	10.00

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Trial Balance, April 30, 1879.

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Cash	\$8,170.20	Stock	\$45,541.05
Merchandise (stereotype plates, books, tracts, &c.)	12,213.73	General Fund	123,267.62
Tremont Place Estate (a part of General Fund)	30,000.00	Hayward Fund (for Foreign Missions)	23,000.00
Investment General Fund	67,620.12	Perkins Fund (for aiding theo- logical students)	10,210.00
Investment Hayward Fund	17,500.00	Kendall Fund (for aiding New England Societies)	2,165.00
Investment Perkins Fund	10,210.00	King Fund (for aiding preach- ers in New England and Western Societies)	10,000.00
Investment Kendall Fund	1,165.00	Fay Fund	10,297.69
Investment King Fund	10,000.00	Lienow Trust Fund	4,327.00
Investment Fay Fund	9,845.00	New England States*	3,356.30
Investment Lienow Trust Fund	4,327.00	Middle States*	1,339.22
Temporary Investment (\$1,750 belonging to General Fund and \$5,500 to Hayward)	7,250.00	Western States*	3,510.33
Bills Receivable	15,600.00	Pacific Coast*	1,550.00
Sunday School Society	700.00	India Mission*	2,700.00
Wilmington Church	2,924.79	African Methodist Episcopal Church*	200.00
Wilmington Church Estate	7,456.50	Denominational Literature*	1,950.00
Windsor Church Estate	3,000.00	Book accounts	102.43
Omaha Church Estate	3,596.75		
Church of the Messiah, New York	23,897.50		
Third Unitarian Church, Chi- cago, Ill.	5,000.00		
Fourth Unitarian Society, Chi- cago, Ill.	250.00		
Book accounts	2,785.05		
	<hr/>		<hr/>
	\$243,516.64		\$243,516.64

* Unexpended balance of appropriations.

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FIFTY-FIFTH ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION;

WITH THE

Annual Report of the Board of Directors,

AND

THE TREASURER'S STATEMENT FOR THE YEAR
ENDING APRIL 30, 1880.

BOSTON:

AMERICAN UNITARIAN ASSOCIATION.

1880.

UNIVERSITY PRESS:
JOHN WILSON AND SON, CAMBRIDGE.

FIFTY-FIFTH ANNIVERSARY
OF THE
AMERICAN UNITARIAN ASSOCIATION.

THE AMERICAN UNITARIAN ASSOCIATION held its Fifty-fifth Annual Business Meeting, in Hollis Street Church, on the morning of Tuesday, May 25, 1880.

HENRY P. KIDDER, Esq., the President of the Association, occupied the chair, and called the meeting to order at 9.30 o'clock.

Prayer was offered by **Rev. JOHN B. GREEN.**

The record of the last meeting was read by the Secretary, who also offered an Order of Business for the day; which was adopted, and followed in the subsequent proceedings.

The meeting was addressed with congratulations by the President.

Rev. SAMUEL J. BARROWS, in behalf of the Nominating Committee, submitted the list of officers recommended by that Committee; and upon his motion the President appointed, as a Committee to collect, assort, and count the ballots, **Rev. ALFRED MANCHESTER** and Messrs. **JOHN CAPEN** and **JOHN K. FULLER.** The polls were ordered to be open till 12 o'clock.

The Report of the Treasurer was presented in print (p. 30).

The Report of the Board of Directors was presented by the Secretary, partially condensed in reading.

After commendatory remarks by **Rev. RUFUS P. STEBBINS, D.D.**, and **Rev. CARLTON A. STAPLES**, the Report was accepted.

Rev. CHARLES B. FERRY offered resolutions in regard to the spirit of Unitarianism and the wrongfulness of tests, which were laid upon the table.

After a recess for balloting, the chair was taken by **Rev. AUGUSTUS WOODBURY.** Two stanzas were sung from the

hymn, "Come, Thou Almighty King!" and prayer was offered by Rev. JOHN H. MORISON, D.D.

A discourse in memory of Dr. Channing was given by Rev. WILLIAM H. FURNESS, D.D.; and was followed by addresses by Rev. FREDERIC H. HEDGE, D.D., and Rev. WILLIAM H. CHANNING.

The Committee on the Election reported the result as follows:—

HENRY P. KIDDER	<i>President.</i>
GEORGE WILLIAM CURTIS }	<i>Vice-Presidents.</i>
JOHN D. LONG }	
REV. RUSH R. SHIPPEN	<i>Secretary.</i>
GEORGE W. FOX	<i>Assistant-Secretary.</i>
CHARLES G. WOOD	<i>Treasurer.</i>

Directors for three years.

ALANSON BIGELOW.	REV. EDWARD A. HORTON.
REV. GEORGE L. CHANEY.	REV. SAMUEL B. STEWART.
THOMAS GAFFIELD.	WILLIAM L. WHITNEY.

On motion of Rev. GRINDALL REYNOLDS, the action of the Board of Directors was confirmed, transferring the Fay Fund to the Society for the Relief of Aged and Destitute Clergymen.

Rev. ADAMS AYER moved that the President appoint, during the year, a Nominating Committee of five persons, to present a list of candidates for election as officers at the next annual meeting; also, that the President appoint two Auditors to examine the Treasurer's accounts for the next annual meeting. The motion was adopted, and the meeting adjourned.

EVENING MEETING IN MUSIC HALL.

THE public anniversary meeting of the Association was held in Music Hall on Tuesday evening, HENRY P. KIDDER, Esq., presiding.

Prayer was offered by Rev. ADAMS AYER, and a hymn was sung.

The meeting was addressed by Rev. H. BERNARD CARPENTER, of Hollis Street Church; Rev. WILLIAM G. ELIOT, D.D., of St. Louis; Rev. JOSEPH H. CROOKER, of La Porte, Indiana; Rev. ROBERT COLLYER, of New York; and Rev. HENRY POWERS, of Manchester, N. H.

REPORT OF THE BOARD OF DIRECTORS.

To the Members of the American Unitarian Association.

WE rejoice to report a rising tide in our missionary work as represented by the receipts and expenditures of the past year. The contributions for the year have been \$26,047.34 ; a larger sum than we have received since the year 1875-76. This result is especially encouraging in view of the largely increased collections among our churches for purposes that run parallel with our own activities. The fund for the endowment of the Harvard Divinity School, mainly by gifts from Unitarian Churches, has been increased within the year about \$23,000. More than \$20,000 (including \$5,667.49 given through our hands) have been contributed for the Channing Memorial Church at Newport, R.I. Small sums have been added to the endowment funds of the Theological School at Meadville, Pa., and for the Prospect Hill School for girls at Greenfield, Mass. There may be fairly counted as within the missionary contributions of the year the following sums given from Unitarian sources, outside of the societies immediately interested :—about \$2,000 for a new church at Augusta, Me., dedicated in January last ; about \$2,000 for a new church in Scituate, already begun ; \$1,500 collected to cancel a debt on the Unitarian Church at Harlem, N. Y. ; \$1,600 to cancel a debt on the Unitarian Church at Mattoon, Ill. ; besides \$1,500 raised by the churches of the Western Conference for missionary work within their borders. The sum total, therefore, approaches \$100,000.

Observation and experience confirm our faith that the denomination assuredly can, and ought to, carry its missionary work steadily at this mark. If the ministers, with hearty unanimity and enthusiasm, will assume their rightful place as leaders, presenting the missionary work, its opportunity and need, from the pulpit, with earnest appeal, so as to command the attention and interest of the people, and if the collections shall be made systematically, with careful and thorough personal canvass of the parish, the pecuniary response will not fail. The general missionary work represented by this Association could, in this way, be enlarged to the mark of \$50,000 per year. And with some special object in view that shall command general response we believe this sum can be duplicated, and the annual contribution of our denomination put steadily at \$100,000.

The customary delay, which brings in most of the contributions during the month of April, leaving our treasury in arrears, and the final summing up doubtful, is an embarrassment to your Directors, and a hindrance to the most prompt and efficient administration of our work. Confidence in the generosity and faithfulness of our constituents prompts us to go forward in faith, making pledges in advance of our resources. Yet wise prudence counsels due caution against involving our treasury in pledges that would only become embarrassing debts. As a matter of fact, our appropriations are steadily in advance of our receipts. Your Directors are as prompt as our constituents in their contributions permit us to be.

Before reporting the activities of the Association, we note with interest the completion and dedication within the year of new church edifices at Augusta, Me., Lebanon, N. H., Cleveland, Ohio, and Jackson, Mich.; also that four new church edifices, among the largest and finest in the denomination, are building, and nearly completed, at St. Louis, Mo., and Buffalo, N. Y., and preparing at Newton, Mass., and Newport, R. I., besides two smaller ones at Newton Centre and Scituate, Mass.

The appropriations for the past year are the following:—

New England States.

Maine, to Rev. Dr. D. N. Sheldon, as secretary and missionary of the State Conference; to the society at Brunswick,

the seat of Bowdoin College, to aid in sustaining the ministry of Rev. Charles A. Allen; to the society in Augusta, sums specially contributed toward the erection of their new church edifice.

New Hampshire, to the societies at Dover and at Exeter, the seat of Phillips Academy, to aid in sustaining the ministry of Rev. B. F. McDaniel; to Rev. J. B. Harrison, for missionary work in Franklin and vicinity; to Rev. A. M. Pendleton, for circuit work, as missionary of the State Association; and to the officers of the New Hampshire Association, for missionary work at Newport and Francestown.

Vermont, to the society at Stowe.

Massachusetts, to the societies in Ayer, Bedford, Berlin, Carlisle, Greenwood, Holyoke, Hyde Park, Melrose, Mendon, Needham, Revere, Reading, Rowe, Sherborn, Tyngsboro', and Warwick; and to the Seamen's Mission at Vineyard Haven.

Rhode Island, to the Channing Conference, a small sum for missionary work within its borders.

Connecticut, to the Society at Brooklyn.

Middle and Southern States.

New York, to the societies at Harlem and Trenton Falls; to Rev. A. F. Abbott at Poughkeepsie; and to the society at Ithaca, the seat of Cornell University, to aid in sustaining the ministry of Rev. Henry C. Badger; and a small sum to meet the expenses of a course of sermons during the summer at Saratoga, where the services of the several ministers were gratuitously given.

At Washington, D.C., appropriation was made for a course of lectures during the months of January and February, one half the expense being borne by the society.

In Pennsylvania, appropriation is made for lectures to the students of the Theological School at Meadville by Rev. J. T. Bixby, pastor of the Unitarian Church; also for the beneficiary fund of the same school to aid students preparing for the ministry.

Western States and Pacific Coast.

Ohio, to Rev. N. P. Gilman, for missionary service at Antioch College, and in the vicinity of Yellow Springs; to Wilber-

force University, conducted under the auspices of the African Methodist Church, for lectures given by the Professors of Antioch College.

Indiana, to the society in Indianapolis; to Rev. George Chainey, of Evansville, for missionary work in southern Indiana, — an appropriation partially paid, when the vote was rescinded, and further payments discontinued, on account of his renunciation of Christianity and avowal of non-Christian opinions. Aid has also been granted to Rev. J. H. Crooker, minister of the Unitarian society at La Porte, for missionary work in northern Indiana, especially at Valparaiso, the seat of a State Normal School with fourteen hundred students.

Michigan, to the society in charge of Rev. J. T. Sunderland at Ann Arbor, the seat of the State University, with fourteen hundred students in its several departments.

Illinois, to Rev. J. L. Douthit, for missionary work at Shelbyville and vicinity.

Wisconsin, to the society in charge of Rev. H. M. Simmons at Madison, the seat of the State University, with five hundred students.

Iowa, to the society in charge of Rev. Oscar Clute, at Iowa City, the seat of the State University, with six hundred students.

Nebraska, to the society at Omaha, toward the extinction of a debt.

On the Pacific Coast: in Washington Territory, to Rev. D. N. Utter, for missionary work in Olympia and vicinity; and in southern California, to Rev. J. D. Wells, for missionary work at Los Angeles and vicinity.

In our missionary enterprise, we hold steadily in view the many invitations and opportunities of planting in new fields where the liberal faith is unknown; and, with aid at the beginning, there is promise of rapid growth and speedy self-reliance. These invitations are not peculiar to any longitude. Such opportunities open in New England as well as in the West. Maine and New Hampshire, as well as Kansas and California, afford such fields of promise. Yet the flattering hopes of sudden success are checked by experience, which counsels us in all such enterprise to prepare with patience for a long campaign.

Churches are not established in a day or a year. That providential conservatism of society, which forbids the too sudden fruitage of our planting, is the assurance of stability. As the long years come and go, with visible results so far short of our hopes, let it only summon new courage and endurance.

In our appropriations we also recognize, as among the most important, many that depend upon permanent aid, and give little or no promise of release to our treasury. With no new story to tell from year to year, they test the stability of our people's missionary purpose and generosity.

Among such places may be counted the feeble societies in New England towns, not growing, — sometimes, indeed, declining. They are nurseries of the young life migrating to all parts of the land, whose pulpit and Sunday School must be kept alive by outside aid, if kept alive at all. Our ministries at such posts must not perish. The strong churches of our cities and the best life of the land cannot afford that these fountains of good influence shall cease to be.

In voting appropriations of aid to such applicants, we welcome the advice of the local conferences, and use our best endeavors to obtain all needed information and to exercise just discrimination. As in all other forms of charity, there is inevitable danger of pauperizing the receiver of gifts by destroying self-reliance and self-support. Asking is easy when response seems easily given; and sometimes it is to be feared that minister and people too easily allow a timid and self-indulgent and ignoble attitude of dependence to enervate the will and supplant the heroic spirit of self-reliance. As in all charitable administration, much must be trusted to the honor and conscience of the party asking aid. We appeal to the churches on our beneficiary list to cherish this sense of honor as more vital than money to their best welfare.

In the front rank of valuable influence, we esteem the several ministries sustained at college centres. In this service, in larger or smaller degree supported by our treasury, are Rev. Charles A. Allen at Brunswick, Me.; Rev. Henry C. Badger at Ithaca, N. Y.; Rev. N. P. Gilman at Yellow Springs, Ohio; Rev. J. T. Sunderland at Ann Arbor, Mich.; Rev. Henry M. Simmons at Madison, Wis.; Rev. Oscar Clute at Iowa City, Iowa. And to these may be added, as in service somewhat similar, Rev. B. F.

McDaniel at Exeter, N. H.; Rev. J. T. Bixby at Meadville, Pa.; and Rev. J. H. Crooker at Valparaiso, Ind. Their congregations, largely of students, constantly change. The permanency of their ministry depends on outside support, while, like the flowing fountain, it sends its fertilizing streams in a far-reaching influence of blessing.

In this class of permanent need belongs the Seamen's Mission at Vineyard Haven, for ten years steadily conducted by Rev. D. W. Stevens, with the friendly interest and co-operation of the Channing Conference. The confidence of the people of the vicinity has been gradually won by the sterling character of our missionary, while his influence has been extending as his mission has become more widely known to the seamen for whose benefit it is sustained.

In the same class of permanent need we reckon the India Mission at Calcutta, to which the usual appropriation has been made to sustain the ministry and schools in charge of Rev. C. H. A. Dall and his assistant, Mrs. Tomkins. As this mission celebrated its twenty-fifth anniversary last February, we here record a brief sketch of its history. In 1821, Rev. William Adam, who had gone to India as a Baptist missionary from Scotland, in converting the Rajah Ram Mohun Roy to Christianity, had been moved by the questions of the Rajah to study the New Testament anew, which resulted in both himself and the Rajah becoming Unitarians. Unitarians of England and America were soon enlisted in friendly correspondence. Dr. Channing, Rev. Henry Ware, Jr., Rev. Ezra S. Gannett, and Rev. Joseph Tuckerman held meetings in Boston to enlist aid for Unitarian Christianity in India. It was among the first missionary activities that engaged the attention of the British and Foreign and the American Unitarian Associations, formed in 1825. The death, in 1833, of Ram Mohun Roy, and the removal of Mr. Adam with his family to America, put an end to the mission for many years. Dr. Gannett, however, never lost his early enthusiasm in its favor. In 1855, Rev. Mr. Dall, being found willing to undertake it and devote his life to the work, was sent to Calcutta by this Association. With a view to giving this work permanent support, a legacy was bequeathed to the Association by James Hayward, the interest to be used for foreign missions. Aided by this fund, the mission

has been steadily sustained for twenty-five years. Mr. Dall early saw that preaching to adults must be supplemented by the more effective methods of teaching the young. Schools were established, with native teachers as assistants. Since 1870 a girls' school has been conducted by Miss Chamberlain, followed by Mrs. Tomkins.

In this mission, during its twenty-five years, it is reported that more than one hundred tracts have been circulated to an extent of 3,000,000 pages, beside many volumes of the writings of Channing, Parker, Hedge, and Clarke. More than 5,000 different pupils have attended the schools, which at the present time number 427, with a corps of twenty-three native teachers under Mr. Dall's direction. The enduring influence of this devoted work is beyond the power of figures to estimate.

Small sums have been granted to the beneficiary funds of the Theological Schools at Cambridge and Meadville, to aid students preparing for the ministry. A number of open pulpits have been filled by graduates of the recent classes from these two schools. The pastorates thus begun give promise of a success that shall amply justify the fostering care and aid thus bestowed. The call for more recruits may lead us to ask whether adequate influence of appeal and training is yet brought to bear upon the young people of our own household of faith to enlist them in this service and prepare them for it. It is at the same time a noteworthy fact that our active ministry is very largely recruited by men trained in the schools and pulpits of other communions, who, by the liberalizing influences of the age, and by personal investigation, are led to break with the old beliefs, and seek a fellowship of larger freedom. Throughout the half-century of our denominational life, many of our foremost leaders in ability and activity have come to us as converts from other sects. In some respects they have a special advantage. Their intensity of personal conviction is not always attained by those to whom the liberal faith has been as the axioms of lifelong education. They know how to value and emphasize the freedom bought with so great price. Yet, trained in the interpretations and methods of the old theology, they may sometimes renounce these without having full appreciation of the affirmations of the simple faith of Christianity, and without coming to the love of the work, and inter-

ests held in common by the new communion which they join. Experience may well teach this Association and our church committees to use more of the caution deemed essential in secular affairs in considering the credentials and record of new-comers, who are to be accepted as spiritual leaders. And, while the doors of hospitality shall be kept generously open, important interests of our co-operative activity demand that brethren who accept it shall come among us, not as independents, reckless in the use of their newly found liberty, but that they shall reciprocate the hospitality of our churches by a hearty interest in the welfare of the body and brotherhood whose fellowship offers them a congenial home, and that they shall not too lightly treat the well-considered convictions and devout experience of the churches they take in charge.

As a religious fellowship that cherishes spiritual freedom, and refuses to limit its faith to any formal statement, there is, nevertheless, among the Unitarian churches and people a basis of fundamental beliefs and principles, and an agreement and common ground of common sense, on which we stand and work together. That the British Constitution is unwritten renders no less vital the organic life of the nation, and no less clear the difference between loyalty and treason. With a large freedom in interpretation, and a diversity of opinion on minor points, there is among us substantial unity in the worship of the one living and true God, the Father of all souls; in the purpose of Jesus and his Gospel as inspiring and helpful to man, and not a propitiation to God; in man as child of God, created for a divine life; in the blackness of sin in all its forms, and the possibility of virtue for every soul; in religion as an inspiration to right living, and the assurance of blessing here and in all worlds. A faith too large to be stereotyped, which perpetually seeks new and better expression in word and life, has served us thus far, and will continue to serve us, if our freedom be reverently used.

The publication and diffusion of our faith by books and tracts has always been regarded as one of the most valuable and effective forms of our missionary work. Obviously this work is not to be carried on like that of ordinary publishing-houses, mainly with a view to profit; nor are the results to be measured by favorable balance on the credit side of the Treasurer's account.

Many of the choicest books in our interest are issued by other publishers. It is better thus, since they have more free access to a wider market, and are not hindered by any prejudice against a denominational imprint. Books published by the Association are sold at prices as near as possible to their cost. They are also largely given away gratuitously, as are all the tracts. Hence this department usually is an expense rather than profit to the treasury.

The grant has been continued of a set of thirty-five volumes to every college, school, or public library or reading-room making application for them. As the rules of such institutions usually forbid the purchase of books bearing sectarian imprint, it is only as a gratuity that they find admission.

The gift of a smaller selection has also been continued to any minister settled over a Trinitarian Church in New England; and the offer of the Works of Channing to any settled minister or student preparing for the ministry in America. For lack of funds to meet the possible demand, this offer remains unadvertised and too little known. Requests frequently come to us expressed as if made upon a doubtful rumor. Yet the requests come from ministers far and near, and this gratuitous distribution continues with considerable cost to our treasury.

Subscription is also made for a limited number of copies of the "Christian Register," for gratuitous supply of public reading-rooms. The "Unitarian Review" has not yet attained adequate support by its subscription list. In the interests of our best denominational thought it is deemed important that it should be sustained. With a view to giving it wider circulation, with a small reduction in size its price has been reduced from five to three dollars per year. As the subscription list has not sufficiently increased to meet the cost, the Association continues to pay a liberal sum toward its editorial service, and for copies to send to liberal leaders abroad, and to libraries and reading-rooms at home.

The Ladies' Commission, with small aid from our treasury to meet expenses incident to publishing its catalogue, continues its gratuitous service of filtering the literature prepared for the young, that our Sunday Schools and homes may be blessed by the Water of Life in its purity. The annual catalogue does not fully show the unseen, faithful toil that produces it. This

catalogue is sought by persons not of our own denomination, and proves itself a helpful guide far more widely than the limits of our own Sunday Schools.

The much desired abridgment of the Life of Dr. Channing, prepared by his nephew, Rev. William H. Channing, has been recently issued in form and at a price to make it more available for popular use. No less valuable than the Works, as a revelation of Channing's inspiring and helpful thought, we hope that the more ample treasury of the coming year will enable us to make it a companion volume for gratuitous circulation to all settled ministers and students preparing for the ministry in America.

Large numbers of tracts are continually called for. At the church in Washington, at our churches in the college towns, and at other points, where some zealous friend takes such work in charge, a constant demand gives them wide circulation. A growing public interest makes increasing call for our denominational literature in all its forms. Our opportunity of effective service in this direction is limited only by the measure of our funds. It would be matter of great regret, if the Association should fail to meet liberally demands of this kind, for, however costly, your Committee deem this form of missionary service perhaps the most economical and fruitful. We should gladly enlarge this department of our work, as we readily may, if enlarged resources be intrusted to our care.

In completing our Report, we here recall the signal event of the year in the celebration of the centennial anniversary of Channing's birth. In all lands, and by people of all religious names, a generous appreciation of his saintly spirit and life has found expression. Large popular meetings, with warm tributes of admiration by men of other communions, held at Newport, his birthplace, at Boston, Brooklyn, Philadelphia, Washington, Cincinnati, Chicago, St. Louis, Montreal, London, and many other places in America and the Old World, rendered the event notable throughout Christendom. As fresh attention has been widely called to his faith and principles, and the noble service he rendered to freedom and true religion, his name and word awaken to renewed life and larger influence. As we join the chorus of grateful remembrance, may this Association, with forward look for the new century before us, gird itself afresh

for a wider and more earnest diffusion of that pure Christianity for which Channing labored and this Association was founded, and go forward in his own broad spirit and principles, that rendered him superior to sect, and a beloved brother and devoted servant of all mankind.

In the commemoration of the centennial year, many grateful admirers have joined in the small contribution of \$20,000, for the proposed church at Newport. Yet from many sources has come an earnest expression that Boston, the sphere and home of his life-work, is the fitter place for the principal memorial with which we would commemorate his name with enduring honor. And what body is more fit to assume such enterprise than this Association, the executive organization that actively publishes to all mankind the Gospel message that Channing proclaimed? Its purpose is no more sectarian than was the word of Channing himself. And what more fit memorial than to establish in this city a central, commodious, and commanding home, for the various missionary activities of the denomination that represents and serves Channing's own principles of freedom, brotherly love, and practical righteousness?

One is surprised that, in this central city of our faith, fifty years have passed without establishing our missionary organization in a suitable home. For fifty years this Association has been a wanderer. For most of the time, unknown to the public, it has done its work in a corner, or in some tenement more obscure than any corner. By a fortunate purchase on Chauncy Street twelve years ago, when compelled by the Great Fire to remove (in 1873), it secured its present home. Even this is too small to accommodate the publishing-house of the "Register" and "Review," which have been compelled to remove from us, greatly to the inconvenience of their and our constituents and friends, and greatly to the disadvantage of the cause we serve in common. At best, our present home is hidden and hard to find. No passer-by is attracted; no stranger in our city finds us, except by special, prolonged search.

The welfare of our cause requires that a home be provided large enough to accommodate the offices and publishing-house of "Register," and "Review," the Ladies' Commission, and the Sunday-School Society, with rooms for reading, and meetings of committees and of ministers, and for the varied work of this

Association. It should be a building commodious, convenient, central, easily accessible, that would of itself publish our existence and work, and not need to be advertised and diligently sought. Such a building, worthy of the name of Channing in this city, which he did so much to honor, would of itself stimulate our activities, and advertise to the world, and proclaim abroad, the faith and principles with which his saintly name is identified, and which this Association exists to serve.

The time is auspicious for this enterprise. Under the shrinkage of the last few years of financial depression, real estate is at its lowest; and no time will come more favorable for purchase; while at the same time the new impetus of prosperity will make it easier to collect the funds than at any time in the last ten years. At least \$100,000 will be needed for this enterprise. Such a sum is not deemed large for enterprises of art or music or amusement. Shall not our religious zeal as readily carry out its purpose? With this as the one conspicuous denominational enterprise of the year, with the stimulus of the Saratoga Conference in its favor, with the hearty leadership of the ministry, and the co-operation of the ladies and the laity, we believe this work can and ought to be accomplished.

We also repeat in closing, as this Report began, that, besides this special work, before it indeed, \$50,000 can and should be raised for the general missionary work of the year. We need an advance along the whole line; an active, earnest, forward movement among the people. Our usual missionary work is no vague, uncertain, nebulous activity that nobody can find out. It is repeatedly stated in print, in all its details, with reiteration almost to weariness, in our monthly and annual reports. Every minister might, at least once a year, make himself familiar with it, and tell it to his people. It is a work by printed page of devout and scholarly leaders, and by living voice of earnest, faithful workers. It is a work in which the most unsectarian lover of man may join. It is a work for destroying error and bigotry, and proclaiming principles of eternal truth; for building churches and for converting souls; for turning the wilderness of sin into a garden of our God. It is a work limited to no locality. We ask our Western churches and Eastern churches alike to join in it, for it carries blessing through all the land.

Our denomination has not yet half awakened to the call of

God in this great day of its opportunity. What we have thus far achieved is but a whisper of the call that summons, and a hint of the work that awaits us. The field is the world. The whole field is before us, opening as never before with beckoning invitation. To replace the old dogmas with a simpler, purer Christianity; to Christianize the new science with reverent faith; to consecrate the enlarging materialism with spiritual purpose; to render more loving the relations of man to man; to lift the fallen into the dignity of true sons and daughters of the Living God; to move scholars and sinners alike to worship; to bring the living fountains of religion to all people,— is our mission. A church without a mission is an intrusion in the world; earth has no room for it, humanity no need of it, and God no favor toward it. The church that ceases to be aggressive will assuredly die. To go forth and hunt the lost silver and find the straying sheep, to carry and preach the gospel to all the world, is the very genius of Christianity. Let us recognize and accept our mission, and fulfil our duty, and the blessing of God will assure us all deserved prosperity.

For the Board of Directors,

RUSH R. SHIPPEN,

Secretary.

REMINISCENCES OF WILLIAM ELLERY CHANNING, D.D.

By REV. WILLIAM HENRY FURNESS, D.D.,
of Philadelphia, Pa.

I AM not competent, and, if I were, I am not inclined, to undertake an analysis of Dr. Channing's distinguished power. From different mansions of our common household of faith, eloquent voices have spoken his praise, and dwelt upon the spiritual and intellectual characteristics of the man, and of the exalted position which he holds in the religious history of this age. And there are his writings, as faithful a portraiture of the inner man as the portrait of the outer man which you have hanging in your studies, the unconscious work of his own hand. My only qualification for the office which I have been honored by the invitation to discharge on this occasion is that I happen to be one of the rapidly diminishing number of those who had the privilege of Dr. Channing's personal friendship, and in whose minds the charm of his speech is still strong. I propose, therefore, only to talk to you about him, and to revive, as vividly as I may, the impression that he made on me. "To analyze the characters of those we love," says Wordsworth, "is not a common nor a natural employment of men at any time. We are not anxious unerringly to understand the constitution of the minds of those who have soothed, who have cheered, who have supported us, with whom we have been long and daily pleased and delighted. The affections are their own justification. The light of love in our hearts is a satisfactory evidence that there is a body of worth in the minds of our friends, whence that light has proceeded." The admiration, the reverence, which have shone forth from so many hearts, here and abroad, irrespectively of sectarian distinctions, on the hundredth anniversary of Dr. Channing's birthday, do they not

testify more impressively than any words to the rare worth of him by whom they were inspired?

The portrait of Dr. Channing, with which you are familiar, strikes me as remarkably faithful. It is faultless.

It is hard for those who knew him in his manhood to believe that the spiritual power which he then manifested was prefigured by his physical strength in boyhood, that he was famous among his playmates as an athlete. Such, we are told, was the fact. His person in manhood was very slight. His physical hold upon this mortal life seemed to be of the feeblest. To the eye he was an apparition that might vanish at any moment. He might have said with Paul that his bodily presence was "contemptible." Once, when speaking of the doctrine of non-resistance, he said he did not believe that he could *strike* a man, not from any question of his strength, but from his sense of the sacredness of the human person. The human body was to him the temple of the Highest, not made with hands. The doubt arose involuntarily in my mind whether, if he did strike, the man struck would be aware of it. It is the spirit, I believe, that keeps us all alive, even the strongest. In the case of Dr. Channing, that was evidently the vital spring of his being. That kept his most delicate organization here, and it is a wonder that it kept him so long. There was a softness in the expression of his countenance that I always felt like velvet. His smile was all the sweeter for the appearance around his mouth of physical weakness, through which it struggled, — a sunbeam through a cloud. His voice — ah, that wonderful voice! wonderful not for the music of its tones, but for its extraordinary power of expression. Whether from the delicacy of the vocal organ, or from bodily weakness, I do not know, it was flexible to tremulousness. When he began to discourse, it ran up and down, even in the articulation of a single polysyllabic word, in so strange a fashion that they who heard him for the first time could not anticipate its effect, — how, before it ceased, that voice would thrill them to the inmost. I cannot liken it to any thing but a huge sail, flapping about at first at random, but soon, taking the wind, swelling out most majestically; as Sydney Smith said of Sir James Mackintosh that, "when the spirit came upon him, he spread his enormous canvas, and launched into a wide sea of eloquence."

We pronounced Dr. Channing eloquent in speech as well as in style. But no one could suppose for a moment that he had ever taken a lesson in elocution, or had ever given it a thought, so original, so entirely his own was his manner of speaking. It was the pure personal conviction from which he spoke that inspired his voice, and took sole charge of it to its faintest modulations. When he read familiar hymns and passages of Scripture, one felt as if he had never heard them before. The effect of his reading was, at times, something more than a pin-drop silence: his hearers were awe-struck. I recall single words which, as he uttered them, seemed so big with meaning that to write them so that they might be as large to the eye as they were to the ear a whole side wall of the church would hardly have afforded space enough. While he spoke as he was moved, and because he thus spoke, his speech exemplified the finest principles of elocution. There could not be a more striking instance of the rising and falling inflections, which the books tell of, than Dr. Channing's reading of the close of the Sermon on the Mount, where the wise man is compared to one who builds his house on a rock, and the fool is likened to one who builds upon the sand. In the former case, the hearer saw that the rain and the wind and the flood were wasting their fury; in the latter, you felt, before the catastrophe was announced, that the storm was doing its work, and the house was already rocking upon its foundations.

Men are not canonized until after death. But the delicacy of Dr. Channing's bodily frame was in such unison with his impressively spiritual character, he had so light a garment of flesh to put off, it so thinly veiled the spirit, that long before it dropped off he was invested, to our eyes, in an air of saintliness as with a robe. No other man among us was so regarded as one having his constant walk and conversation with eternal verities, which were bringing him in life, as in death, "messages from the Spirit."

And now, if much that I tell you of him, and, relying upon your indulgence of old age, make bold to repeat, — if I do not repeat myself, I must repeat some one else, for little remains to be said except what our friends Frederic Hedge and William Henry Channing have to say, — if what I relate seems hardly worthy of mention, you must make allowance for the peculiarly strong

feeling of personal reverence which Dr. Channing inspired, and which made very impressive every word that fell from his lips. Certain things that he said made such deep and lasting impressions on my mind from his manner of saying them that every word of his appeared to be charged with authority. I had the privilege of hearing his Dupleian lecture, to which I am happy, with our admirable and venerated friend, James Martineau, to acknowledge a great obligation. To the few brief remarks upon the character of Christ which occur in that lecture, I owe much of the inexhaustible interest with which I have ever since pursued the study of that great life.

And then I was greatly helped by Dr. Channing when he said, in his own impressive way, that it was not by controversy that the hold of the old dogmas upon the minds of men is loosened, but by the dissemination of undisputed truth and the expansive force of general intelligence; in a word, that doctrinal errors are not outargued, but outgrown.

It was in accordance with this teaching that Dr. Channing rendered his best service to a liberal theology. It is true that he first became known as the advocate of liberal views. One of the earliest premonitory signs of the Unitarian and Trinitarian controversy that began in the first half of this century was a published correspondence between Dr. Channing and the Rev. Samuel Worcester, an eminent Orthodox clergyman of Salem. In a memoir of the late Rev. Thomas Worcester, the nephew of the Rev. Samuel Worcester and the son of the Rev. Noah Worcester, the friend of peace (of sainted memory), I find it stated that Dr. Channing submitted his letters to the Rev. Samuel Worcester in MS. to the Rev. Noah Worcester, the brother of his opponent; and that after the correspondence was closed, when Rev. Samuel Worcester was informed of this fact, he expressed regret that he himself had not done the same, — had not subjected his letters to his brother's revision.

Dr. Channing's discourse at the ordination of Mr. Sparks was the first formal publication of Unitarianism in this country, or rather it was so received. And, as such, so wide and powerful was its effect, and to such learned, able, and, on the whole, courteous controversies did it give rise, that it makes our Baltimore church historical, a consecrated memorial spot. May it stand for ever! Besides that discourse, the doctrinal writings

of Dr. Channing are few. His theological influence wrought, not controversially, but much in the same way that the principles of freedom and justice wrought in old anti-slavery times, in the thirty years' war of opinion for liberty that preceded the great Rebellion. Obnoxious as the anti-slavery cause then was, Orthodox men who embraced it soon found it so rich and exhilarating that they discovered how innutritious in comparison were the old traditional husks from which they had all their lives been trying to draw sustenance, like "sucklings from the breasts of a dead mother." So frequently did this happen that it was a matter of regret with the abolitionists that they could not win over to their side an Orthodox man who would stay Orthodox, and so give the cause the advantage of his influence. My kinsman, Wendell Phillips (I am proud of the relationship), was the only man among them who retained a sort of reputation for Orthodoxy, but somehow or other, in his case, it did not avail much. The reason, I suppose, was that it required a great quantity of Orthodox repute, a great deal more than Wendell Phillips was credited with, to overbalance his bold and most eloquent speech. Thus it was that the influence of Dr. Channing's writings has wrought to enlarge and elevate the general mind. He has dwelt with such power upon the truths that *are* truths, that the fetters of a false theology have broken and fallen away, without one direct effort to sever them.

Dr. Channing has somewhere said that the defect of our Unitarian preaching is that it is fragmentary, lacking in unity, and that, while he felt deeply his own shortcomings, he was thankful for having been early and deeply penetrated with one great truth,—the sanctity of the human soul, the dignity of human nature. He was indeed blessed therein. Thence it was, from that deep fountain, faith, that there flowed from within him rivers of living water to refresh and inspire other minds. It was made unto him eloquence and wisdom and power. May I, friends and brothers, without offence to propriety, add to Dr. Channing's the testimony of my humble experience of the advantage and satisfaction of being early possessed with some one great idea? I esteem it one of the chief blessings of my life that I was, more than half a century ago, taken with a strong desire to ascertain the simple historical truth concerning Jesus of Nazareth. This study has been my faithful compan-

ion, comforter, and friend. I cannot tell whether it is as a literary or religious question that it has most interested me.

The feeble health rendered Dr. Channing reserved and a recluse to such a degree that it has been said that he had no sense of humor. And we certainly never thought of telling him humorous stories, in order to ascertain the fact. I think, however, that fine sense was latent in him. I am assured by one who knew him better than I that there was no question of its existence. I asked him once rather hesitatingly (it was at a time when I was riding full gallop that hobby of my steed) whether he ever read "Elia," the first of humorists. "Oh!" he exclaimed, with animation, "that is the finest English of our day." I do not think one can appreciate Charles Lamb's English and be insensible to his humor. Once when we were talking of a popular writer of the hour, of whom I had expressed a favorable opinion, Dr. Channing asked, with an amusing tone of contempt in every syllable, "Do you suppose he can say any thing of any body?"

The habitual tone of his mind was profoundly serious. No one could be in his presence without feeling that he was a man whose thoughts were running upon the greatest interests. He was often attacked by disease, when his life hung by a thread, and he knew how feeble the tie was that kept him here. Once, when dangerously ill, he expressed a desire to live, because he "had something to say." He lived among us, dwelling as few do in the inner world, and subsisting on food that our world knows not of.

In his later years, in order to escape from your east winds, he was wont to spend a few weeks in the springtime in Philadelphia, where he had special pleasure in the acquaintance of members of the Society of Friends, a body to whom he felt a strong attraction, cherishing great veneration for John Woolman and Elias Hicks, "those faithful sons of the morning," as the venerable Lucretia Mott calls them. Then it was that I had the pleasure and instruction of frequent intercourse with him. I remember how he spoke of Mr. Emerson, whose light had then risen and was shining on us all. "I do not know," said Dr. Channing, "that he tells me any thing new, but he inspires me." (Is not this, by the way, a greater service than the communication of any amount of knowledge, secular or

sacred?) "He has no partisans," he continued: "his warmest admirers hold their own. He does not need any; Emerson is a hero." It was on one of those annual visits that Dr. Channing delivered his lecture before our Mercantile Library Association upon "The Universality of the Age." As he had rarely spoken in public save upon religious occasions, I asked him, before the evening of the lecture came, whether he had ever been applauded while speaking. Upon his replying in the negative, I warned him of the applause that would be sure to break out as often as he should give it opportunity. I knew that, if it were distasteful to him, he would not hesitate to request its discontinuance. I had heard of his asking his hearers in church, before beginning his sermon, not to cough, — a quite unnecessary request, it seemed to me, as people forgot, not only to cough, but even to breathe, when he preached, as I have heard it testified on more occasions than one. Once, a friend who had just come from hearing him preach in his old pulpit in Federal Street told me that, at the close of a certain passage in the sermon, the people all over the church could be heard taking their breath. The same report, almost in the very same words, came to me years afterwards from one who had just been listening to Dr. Channing in New York. Generally speaking, the coughing of a congregation is the fault or the misfortune of the preacher. It always ceases when an impressive passage comes in the sermon. I had the whooping-cough pretty severely after I became a settled minister. I should be ashamed to mention it, if I had ever been seized with a paroxysm while in the pulpit, as that would have betokened that I was not interested in what I was doing. As with the preacher, so with the hearers: they do not cough when they are interested. But pardon me. I am growing garrulous.

On the occasion of Dr. Channing's lecture in Philadelphia, there was no restlessness, no clearing of throats, but a deep silence, broken by frequent impassioned bursts of applause, that ceased suddenly, as if there were a fear on all that a word might be lost. Seldom has such an assembly been gathered in our city. I never saw a large crowd more completely spell-bound. After speaking some thirty minutes, at a moment when he had the whole audience under his sway, he paused, and said that, with their permission, he would sit down and

rest awhile, — a simple act, and in perfect character. Who else would have hazarded the resumption of his power? Who else would not have risked the fatigue, rather than have broken the spell and laid his wand aside? There was no one else but himself tired, or likely to be; all else were drinking in great draughts of refreshment. When he rose again and resumed his discourse, the spell was as powerful as ever; and so it continued to the end. "What did he stop for?" one of the retiring crowd was heard to exclaim. "Why did he not go on and tell us what he thought about every thing?" I said to him afterwards that I had warned him against the applause, but that it struck me as very intelligent and hearty. "Oh," said he, "it did me good!" Did him good, not as a personal tribute at all, but as an impressive declaration of agreement with him. Does not Mr. Carlyle somewhere quote Novalis as saying that his conviction of any truth is doubled in strength the instant another is of the same mind? The hearty assent of a thousand and more to one's word must needs do one good.

I do not think that, in all Dr. Channing's writings, there can be found so vivid a figure of speech as occurs in that same Philadelphia lecture. We Philadelphians boast of having given to the world Benjamin Franklin, of Boston. Dr. Channing gratified our pride by a graceful allusion to the illustrious philosopher, and said (I quote from memory) that "when Philadelphia should be a ruin, and the darkness of desolation should rest over the place, the kite with which Franklin drew the lightning from the skies would still be visible to the eye of posterity." We all saw it, — floating, white, afar off in the darkness. Dr. Channing's fancy seems to me to be singularly subdued and chastened. It throws a delicate grace over his forms of expression. It never runs away with him, or betrays him into saying more than he felt. "People always sympathize," he once remarked, "with suppressed emotion." The least hint of reserved power always touches us to the quick. Every mother knows the pathos of the grieved lip when her infant child, equally ready to cry and to laugh, struggles to keep from crying. We felt that there was deeper faith in Dr. Channing than words could express.

No man could be more indifferent than he to literary reputation, rich as he was in literary qualifications. He esteemed

nothing that he possessed except as it could be made subservient to the best interests of his fellow-men. One of the discourses which attracted special notice abroad was one of his earliest publications, — his sermon on War. "I think Channing an admirable writer," says Sydney Smith, in a letter to Countess Grey; "so much sense and eloquence! such a command of language! Yet, admirable as is his sermon on War, I have the vanity to think my own equally good, quite as sensible, quite as eloquent, as full of good principles and fine language; and you will be the more inclined to agree with me in this comparison when I tell you that I preached in St. Paul's the identical sermon which Lord Grey so much admires. I thought I could not write any thing half so good, and so I preached Channing." My friend Mrs. Kemble told me that once, in conversation with Miss Berry, the intimate friend of Horace Walpole, — and religion was the topic, — "My dear," the old lady said to her, "I am a *Channingite*." By the way, over what a long stretch of time a few lives may extend! Horace Walpole tells us that he recollected seeing, when a boy, a lady who belonged to the Court of James II.

The essay on Milton, first published in the "Christian Examiner," in 1826, contemporaneously with an article on the same subject in the "Edinburgh Review" by Macaulay, was Dr. Channing's first excursion from the pulpit. I remember receiving the number of the "Examiner" containing the essay, and thinking at first that it was the work of a new hand in that periodical; but I recognized the author before I finished it, although I was quite unprepared to meet Dr. Channing there. The two essays hardly admit of comparison. Macaulay's is, I suppose, the more learned and brilliant; but I cannot read Macaulay now without having in mind a remark of Dr. Johnson's, that he who writes antithetically "desires to be applauded, not credited," — a remark which I suspect the grand old man made from the depths of his own consciousness. I call Dr. Johnson old: did any one ever imagine him as young? It is a long time since I read Dr. Channing's essay, but I remember it seemed to me to sweep on, a broad tide of eloquent enthusiasm.

Dr. Channing's works have been twice noticed in the "Edinburgh Review," long the leading English periodical: first, by

Hazlitt, who is ill-natured and depreciating, — partly, I suppose, because, being the son of an English Unitarian clergyman, he had taken offence at certain remarks of Dr. Channing's unfavorable to the theology of the English Unitarians, Priestley and Belsham. But, more than that, Hazlitt bore no good-will to Dr. Channing for his most Christian estimate of Napoleon, — an estimate the justice of which time is confirming. Napoleon was Hazlitt's pet argument against legitimacy and the divine right of kings. Be that as it may, Hazlitt's ill-nature made not the slightest impression upon Dr. Channing, who always spoke of him with special interest. I doubt whether he ever read Hazlitt's criticisms, although I do not doubt that he knew of them. Everybody read the "Edinburgh" in those days, when there was not such a library of reviews as there is now.

The second notice of Dr. Channing in the "Edinburgh" was understood to be by Lord Brougham. It was characteristically savage. But it was not the first time that his lordship had committed the egregious blunder of disparaging men greater than himself. In the very first volume of the "Review" (in 1803), he had the ignorant arrogance to pronounce a paper "destitute of every species of merit;" a paper in the "Philosophical Transactions," written by Thomas Young, the author of the undulatory theory of light, and the reader of the hieroglyphs, — a man of whom Professor Tyndall (and he is an authority) has said that, if a line were drawn from Sir Isaac Newton, horizontally, down toward our time, it would pass over all heads until it came to Thomas Young, who towers *tota vertice* above all Newton's successors. I spoke once to Dr. Channing of Lord Brougham's notice of him; and, encouraged by his love of free speech, I said that, while the spirit of that notice was offensive, some of the criticisms seemed to me to have force. "Oh, very likely," was his reply: "the favorable reception that essay met with was wholly unexpected by me. I have no doubt Lord Brougham is right. *I have never read his article.*" Considering the sensitiveness of our people to English opinion, — not now, perhaps, so marked as in those earlier days, — I admired Dr. Channing greatly for his indifference to what so distinguished a person as Lord Brougham thought of him. It was one of many proofs of how little he cared for fame. No concern for that ever biassed his judgment the weight of a hair. It has

been observed that the members of all small sects are apt to inflame one another with exaggerated praise. And it must be admitted that, when the number of avowed Unitarians was small, we thought a good deal of one another. We were the wise men, doubtless, and wisdom would die with us. But it was never for a moment conceived that Dr. Channing was at all open to flattery. He was as insensible to it as Nature herself, and we could no more think of moving him than her by our plaudits. Whether of good report or evil report in the critical world, it was all the same to him. When told that Robert Southey had pronounced him the most remarkable American he had met with, "It must have been, then," he said, "because I was so good a listener. I hardly said a word. Mr. Southey did all the talking." Such being the case, we do not wonder that Southey spoke so highly of him. Is not the first qualification of a good conversationalist that he shall be a good listener?

Sir Walter Scott quotes Lady Mary Wortley Montagu as saying that the most romantic part of any region is where the mountains melt into the plains and lowlands. Something of the same sort, Sir Walter, with a poet's eye, finds to be true in history, — those periods, he remarks, being the most picturesque in which rude, barbaric customs are beginning to be softened by the approach of greater enlightenment. And is not the same true in the history of opinions, of religious opinions? Is it not exemplified in our revered teacher and friend? It is interesting to note how, born when a theology reigned that made the atmosphere of New England thick with gloom, — it is beautiful to see how steadily, though gradually, his lovely light rose and penetrated and dispersed the clouds, — in a word, how constantly he grew, a growing man to the last, the old and the new mingling in him in ever-increasing disproportion; at the first, the most eloquent advocate of a liberal faith; at the last, caring less and less, as he said, for Unitarianism, and more and more for universal humanity. Advancing years brought no fetters for him; in age abounding in the faith and hopefulness of youth, growing ever younger, and like the morning light shining brighter and brighter, ever approaching the perfect day.

Addresses upon Channing were also given by Rev. Dr. F. H. HEDGE and Rev. WILLIAM H. CHANNING.

• **TREASURER'S STATEMENT.**

1879.	To balance, per account rendered to date	\$8,170.20
April 30.	DONATIONS : Amount received from sundry accounts, viz. : — BY AMOUNT OF PAYMENTS ON SUNDRY ACCOUNTS, VIZ. : — NEW-ENGLAND STATES: Amount expended in this section of the country, for missionary purposes and in aid of feeble societies *	\$7,676.10
1880.	CHANNING MEMORIAL CHURCH: Amount received from societies and persons, towards the erection of the Channing Memorial Church, Newport, R. I.	4,005.73
April 30.	GENERAL FUND: Amount received from the Church of the Messiah, New York (\$1,000) on account of the sum paid by this Association towards the debt on that Church, and from a subscription, for the same purpose (\$200), and credited to the Church of the Messiah account, but held for investment as a part of the General Fund	6,444.14
	Also, amount received from estate of the late William Taylor, being the final payment to the Association, as one of the residuary legatees, and credited and held as above	270.00
		1,966.67
		696.00
		3,600.00
		590.00
		2,873.13
	MERCHANTISE: Amount received from sale of books, and as insurance on books burned in bindery *	300.00
	LADIES' COMMISSION: Amount received for their use	9,448.52
	DENOMINATIONAL LITERATURE: Amount received from publisher of "Unitarian Review," as part of last appropriation not required *	53.46
	INVESTMENT KENDALL FUND: Amount received from loan paid	5,961.53
	INVESTMENT FAY FUND: Amount received from investments on this account.	2,643.48
	TEMPORARY INVESTMENT: Amount received from loans paid	\$200.00

PAY FUND: Amount received as income on this Fund, and added to the principal, according to the terms of the bequest.

KENDALL FUND: Amount of income added to principal	730.50
INCOME GENERAL FUND*	63.50
INCOME HAYWARD FUND*	4,100.71
INCOME PERKINS FUND*	1,399.05
INCOME KENDALL FUND*	800.00
INCOME KING FUND*	63.15
INCOME GRAHAM FUND*	600.00
INCOME LIENOW TRUST FUND*	673.46
	260.00

April 30. To balance brought forward \$77,547.37
6,475.43

Boston, May 18, 1880. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1880, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was \$6,475.43; that the invested funds held by him on account of the Association are the General Fund, amounting to \$87,620.12; the Hayward Fund, amounting to \$23,000.00; the Perkins Fund, amounting to \$10,210.00; the Kendall Fund, amounting to \$2,228.50; the King Fund, amounting to \$10,000.00; and the Lienow Trust Fund, amounting to \$4,327.00; also, the sum of \$5,667.49 contributed for the Channing Memorial Church; for which satisfactory securities have been exhibited to us, according to the annexed schedule.

ROBERT C. BILLINGS,
HENRY B. REYNOLDS.

Amount paid the Society for Relief of Aged and Destitute Clergymen, being the full amount of this Fund, transferred to that Society by authority of an act of the Legislature

INVESTMENT HAYWARD FUND: Amount reinvested on this account	11,028.19
INVESTMENT KENDALL FUND: Amount reinvested on this account	5,500.00
TEMPORARY INVESTMENT: Amount received to date for Channing Memorial Church, temporarily lent to INCOME LIENOW TRUST FUND: Amount paid Treasurer of Benevolent Fraternity of Churches, Boston	2,228.50
	5,667.49
	260.00
Balance carried to new account	6,475.43
	<u>\$77,547.37</u>

E. E. April 30, 1880.

CHARLES G. WOOD, Treasurer.

[Extract from schedule of investments annexed.]

General Fund	\$87,620.12
Hayward Fund	23,000.00
Perkins Fund	10,210.00
Kendall Fund	2,228.50
King Fund	10,000.00
Lienow Trust Fund	4,327.00
Channing Memorial Church	5,667.49

* The totals of these items, which alone affect the proper receipts and expenditures of the current year, are as follows: receipts, \$42,564.36; expenditures, \$43,647.76.

APPENDIX TO TREASURER'S STATEMENT.

Contributions from Societies.

The following list includes all the Societies which have contributed to the funds of the Association for the year ending April 30, 1880, with the sums severally paid by them.

Andover, North, Mass.	\$40.50	Danvers, Mass.	\$30.00
Arlington, Mass.	138.15	Dedham, Mass.	263.00
Ashby, Mass.	45.00	Dighton, Mass.	10.00
Augusta, Me.	33.00	Dublin, N. H.	33.75
Ayer, Mass.	25.00		
		Easton, North, Mass.	275.00
Baltimore, Md.	75.00	Eastport, Me.	20.00
Bangor, Me.	70.00	Ellsworth, Me.	25.00
Barre, Mass.	38.00	Exeter, N. H.	50.00
Belfast, Me.	35.50		
Belmont, Mass.	72.00	Fairhaven, Mass.	30.96
Beverly, Mass.	86.00	Fitchburg, Mass.	97.25
Bolton, Mass.	9.00	Frammingham, Mass.	233.50
Boston, Mass.			
First Church	1,205.00	Germantown, Penn.	117.25
First Religious Society in		Gloucester, Mass.	27.14
Roxbury	421.00	Groton, Mass.	40.00
Second Church	262.63		
Arlington Street Society	1,801.78	Hartford, Conn.	50.00
First Parish of Brighton	22.89	Haverhill, Mass.	17.50
Hollis Street Society	206.92	Hingham, Mass., First Parish	125.00
West Boston Society	587.00	Hyde Park, Mass.	120.00
First Congregational Society			
of Jamaica Plain	677.05	Keene, N. H.	175.00
Third Religious Society of		Kennebunk, Me.	142.00
Dorchester	101.00	Kingston, Mass.	100.00
Harvard Church in Charles-			
town	71.50	Lancaster, Mass.	100.00
Hawes Place Congregational		Littleton, Mass.	54.00
Society, South Boston	25.00	Lowell, Mass.	957.65
South Congregational Church		Lynn, Mass.	52.00
Church of the Disciples	1,066.14		
Second Hawes Society, South		Malden, Mass.	5.00
Boston	190.00	Manchester, N. H.	200.00
Mount Pleasant Congrega-		Meadville, Penn.	73.17
tional Church, Roxbury	104.00	Medfield, Mass.	18.03
Church of the Unity	500.00	Medford, Mass.	37.10
Bridgewater, Mass.	30.70	Melroe, Mass.	20.00
Bridgewater, East, Mass.	31.18	Mendon, Mass.	12.25
Bridgewater, West, Mass.	73.00	Milford, N. H.	10.00
Brooklyn, Conn.	18.50	Milton, Mass.	700.00
Brooklyn, N. Y., First Unitar-		Montpelier, Vt.	65.50
ian Society	336.37	Montreal, Canada	100.00
Brunswick, Me.	10.46		
Burlington, Vt.	200.00		
		Nantucket, Mass.	12.00
Cambridge, Mass., First Parish		Nashua, N. H.	105.00
Canton, Mass.	100.00	Newburg, N. Y.	28.00
Carlisle, Mass.	10.00	Newburyport, Mass.	40.79
Charleston, S. C.	37.00	Newport, R. I.	40.25
Chelmsford, Mass.	26.50	Newton, Mass.	650.50
Chicago, Ill., Unity Church	100.00	Newton, West, Mass.	44.00
Chilcopee, Mass.	9.00	New York, N. Y., Church of	
Concord, Mass.	515.18	All Souls	969.14
Concord, N. H.	230.50	Northboro, Mass.	10.00
		Northfield, Mass.	24.00

Peabody, Mass.	\$158.41	Taunton, Mass.	\$100.53
Petersham, Mass.	19.00	Templeton, Mass.	70.00
Philadelphia, Penn.	296.41	Trenton, N. Y.	23.00
Plymouth, Mass.	27.00	Troy, N. Y.	73.27
Portland, Me.		Tyngsboro', Mass.	35.00
First Parish	236.00		
Second Parish	16.00	Waltham, Mass.	200.00
Portsmouth, N. H.	416.00	Warwick, Mass.	25.00
Providence, R. I.		Washington, D. C.	200.00
First Congregational Church	1,100.00	Watertown, Mass.	145.51
Westminster Congregational Society	625.00	Waterville, Me.	50.00
Quincy, Mass.	133.00	Westford, Mass.	15.00
Reading, Mass.	8.00	Weston, Mass.	26.00
Revere, Mass.	20.00	Wilmington, Del.	16.00
Rochester, N. Y.	41.50	Wilton, East, N. H.	34.00
		Winchester, Mass.	76.00
Saco, Me.	50.00	Worcester, Mass.	
Salem, Mass.		Second Congregational Ch.	208.10
First Congregational Society	91.44	Church of the Unity	254.25
Second Church	101.50		
North Society	311.09		
Barton Square Church	100.00		
Shelbyville, Ill.	5.00		
Somerville, Mass.	76.00		
Springfield, Mass.	149.35		
Staten Island, N. Y.	50.00		

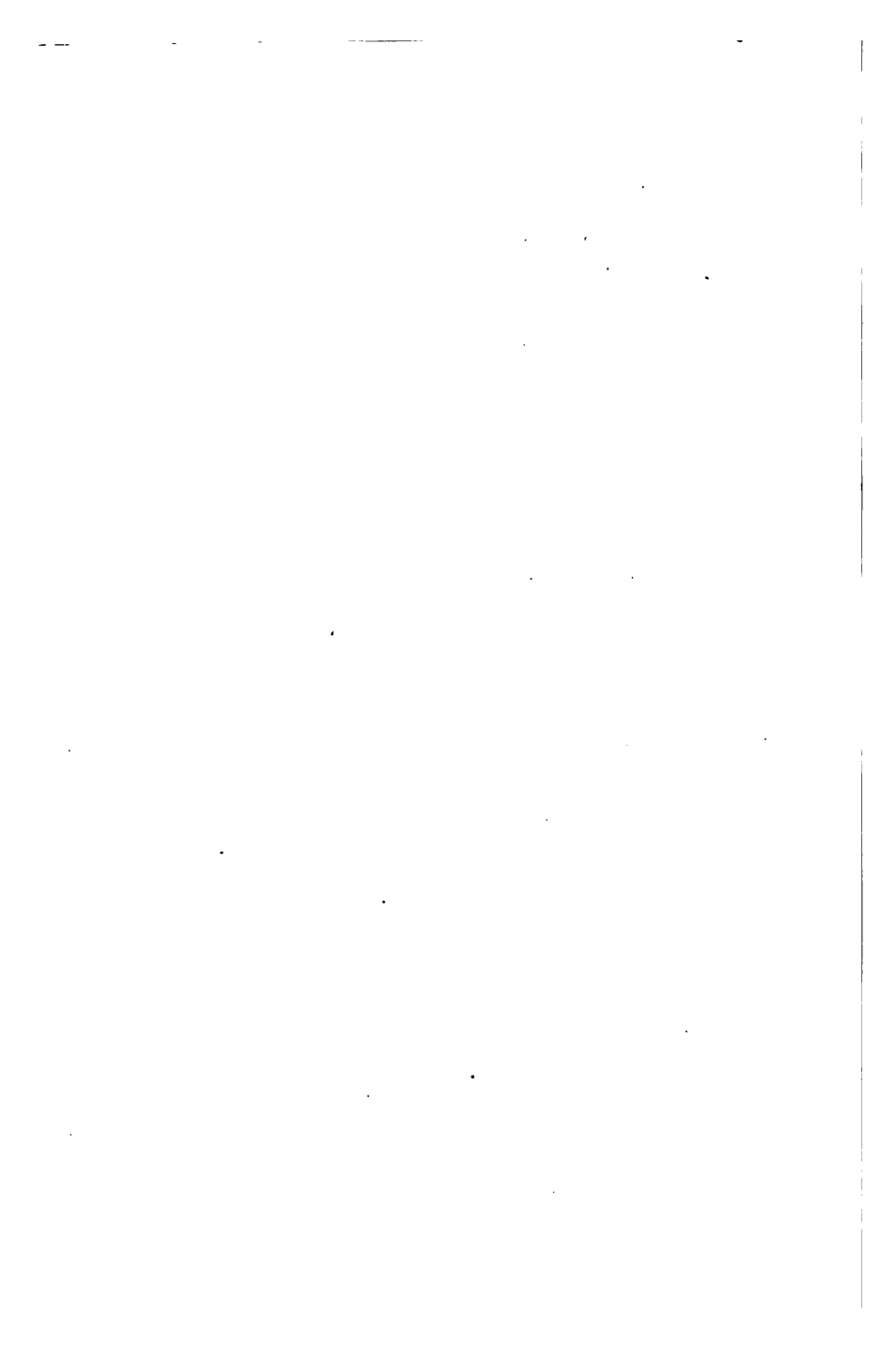
The following contributions were intended for the year ending April 30, but payment was necessarily delayed until after that date:—

Brookline, Mass.	\$167.00
Chicago, Ill., Church of the Messiah	150.00
Rowe, Mass.	10.00

DR. *Trial Balance, April 30, 1880.* CR.

Cash	\$6,475.43	Stock	\$40,491.93
Merchandise (stereotype plates, books, tracts, &c.)	9,919.14	General Fund	101,461.42
Tremont Place Estate (a part of General Fund)	30,000.00	Hayward Fund (for Foreign Missions)	23,000.00
Investment General Fund	67,620.12	Perkins Fund (for aiding theological students)	10,210.00
Investment Hayward Fund	23,000.00	Kendall Fund (for aiding New England Societies)	2,228.50
Investment Perkins Fund	10,210.00	King Fund (for aiding preachers in New England and Western Societies)	10,000.00
Investment Kendall Fund	2,228.50	Lienow Trust Fund	4,327.00
Investment King Fund	10,000.00	Channing Memorial Church New England States*	3,322.50
Investment Lienow Trust Fund	4,327.00	Middle States*	1,314.77
Temporary Investment (for Channing Memorial Church)	5,667.49	Western States*	3,845.00
Bills Receivable	16,600.00	Pacific Coast*	500.00
Sunday School Society	700.00	India Mission*	2,700.00
Wilmington Church	2,924.79	Theological Education*	200.00
Wilmington Church Estate	8,151.50	African Methodist Episcopal Church*	300.00
Windsor Church Estate	3,000.00	Denominational Literature*	2,400.00
Omaha Church Estate	3,596.75	Book accounts	51.22
Third Unitarian Church, Chicago, Ill.	5,000.00		
Fourth Unitarian Society, Chicago, Ill.	250.00		
Book accounts	3,349.11		
	\$212,019.83		\$212,019.83

* Unexpended balance of appropriations.



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FIFTY-SIXTH ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION;

WITH THE

Annual Report of the Board of Directors,

AND

THE TREASURER'S STATEMENT FOR THE YEAR
ENDING APRIL 30, 1881.

BOSTON:

AMERICAN UNITARIAN ASSOCIATION.

1881.

UNIVERSITY PRESS:
JOHN WILSON AND SON, CAMBRIDGE.

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FIFTY-SIXTH ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION.

THE Fifty-sixth Annual Meeting of the AMERICAN UNITARIAN ASSOCIATION was held at Hollis Street Church, Tuesday morning, May 24, 1881. Promptly at 9.30 A. M. the President, HENRY P. KIDDER, Esq., called the meeting to order.

Rev. GEORGE W. BRIGGS, D.D., of Cambridge, offered the prayer.

The record of the last meeting was read by the Secretary, and approved by the meeting.

An Order of Business, submitted by a Committee of the Board of Directors, was adopted.

A brief address was made by the President, after which CHARLES C. SMITH, Esq., in behalf of the Committee on Nominations, submitted a list of officers recommended by that Committee. The President appointed WILLIAM E. BRIGHT, Esq., Rev. JAMES C. PARSONS, and Rev. ISAAC F. PORTER, a Committee to receive and count votes; and a recess of ten minutes was taken for voting.

The Treasurer, CHARLES G. WOOD, presented his report, showing that the receipts had been \$8,000 larger than the preceding year (p. 28).

The Report of the Board of Directors was read by the Secretary (p. 6). It closed with five resolutions upon the work and needs of the body.

Upon that in favor of the further endowment of Meadville Theological School, Rev. CARLTON A. STAPLES and Rev. EDWARD A. HORTON spoke.

Upon missionary work, South, Rev. JOHN H. HEYWOOD and Rev. EDWARD E. HALE, D.D.

Upon the need of a new Commentary, Rev. JAMES DE-NORMANDIE and Rev. JOHN W. CHADWICK.

Upon the Channing Memorial Building, CHARLES G. WOOD, Esq.

Upon the collections for the ensuing year, Rev. RUSH R. SHIPPEN.

The various resolutions were adopted.

Rev. HENRY W. FOOTE offered the following resolution, which was unanimously adopted by a rising vote: That this Association cannot close the tenth and final year of its official connection with Rev. Rush R. Shippen as its Secretary without putting upon record its sense of his faithful labors in the responsible place which he has so long filled, and its gratitude for the services, whose substantial memorials remain to testify to his catholic spirit, his wise plans, and his interest in his work. With hearty good-will the Association wishes him a large success in the ministry on which he has entered at our national capital, feeling assured that in its generous opportunities and national tasks he will carry on the work which this Association has at heart, with the skill and experience which he has employed in our service.

Mr. SHIPPEN briefly expressed his thanks for these kind words, and for the friendly support which he had received during his ten years' service.

THOMAS GAFFIELD, Esq., moved that a vote of thanks be given Charles G. Wood for his services as Treasurer. Passed unanimously.

The Committee on the Election reported the following result: —

HENRY P. KIDDER	<i>President.</i>
GEORGE WILLIAM CURTIS }	<i>Vice-Presidents.</i>
CHARLES ALLEN }	
Rev. GRINDALL REYNOLDS	<i>Secretary.</i>
GEORGE W. FOX	<i>Assistant Secretary.</i>
CHARLES H. BURRAGE	<i>Treasurer.</i>

Directors for three years.

Rev. HOWARD N. BROWN.	WILLIAM E. JAMES.
Miss ELIZABETH P. CHANNING.	Rev. JENKIN LLOYD JONES.
Rev. JAMES DeNORMANDIE.	HENRY W. PUTNAM.

Director for one year.

CHARLES G. WOOD.

A resolution authorizing the President to appoint a Nominating Committee to present a list of candidates for the next Annual Meeting, also to appoint two Auditors to examine the Treasurer's account for the same meeting, was adopted, and the meeting adjourned.

EVENING MEETING AT MUSIC HALL.

A public meeting was held at Music Hall on the evening of the same day, commencing at 7.30 o'clock. HENRY P. KIDDER, Esq., presided. Prayer was offered by Rev. JAMES FREEMAN CLARKE, D. D., and a hymn sung. Rev. RUSH R. SHIPPEN, of Washington, D. C., late Secretary of the Association, delivered an address (p. 16), in accordance with the following vote of the Board of Directors: —

Voted, That the Anniversary Committee be requested to invite Rev. Mr. Shippen to deliver an address at the Annual Meeting of the Association, in which he may review his ten years of devoted service, and offer his counsel to the churches."

Other addresses followed, by Rev. BROOKE HERFORD, Chicago, Ill., and Rev. HENRY W. BELLOWS, D.D., New York.

REPORT OF THE BOARD OF DIRECTORS.

To the Members of the American Unitarian Association.

It is pleasant to be able to report that the collection from our churches in the year 1880-81 exceeded that of the preceding year more than \$8,000; and that for the first time for seven years your Board has been enabled to keep expenditures within receipts, without encroaching upon the General Fund. This success may no doubt be largely attributed to the steady increase of business prosperity everywhere visible. Clearly, we owe a great deal to the good work and influence of the Women's Auxiliary Conference, organized at the last National Conference held at Saratoga. Not only has this body raised for our fund several thousand dollars, but it has diffused widely a knowledge of the amount and value of the work we have to do, and thus has awakened in many directions fresh and personal interest in it. This was something which greatly needed to be done; for it has been the error of our Liberal Christian body that, while it has been greatly active in general fields of usefulness, it has often overlooked or forgotten, or at any rate neglected, the very fields which it, and it alone, can cultivate. We welcome this co-laborer, which seeks to increase knowledge, to awaken interest, and to enlarge liberality.

The Treasurer's Statement shows that, during the past year, bequests to the amount of \$6,350 have been received. It is

gratifying to see that the tendency to remember the Association in this manner is an increasing one. The General Fund thus created answers many valuable ends. If sufficiently increased it would, in times of prosperity, pay the expenses of our work, and leave the whole yearly contribution to be spent in missionary enterprises; while, in years of financial distress and reduced gifts, it would furnish a resource upon which we could draw to sustain important undertakings, which else might be abandoned, with great and permanent loss. We commend the example to general attention.

We congratulate the body upon the near completion of one enterprise recommended by the last National Conference, viz. the raising of a sum sufficient to build a suitable church edifice at Ann Arbor. Already more than \$6,000 have been received into our treasury for that object. This, with other sums promised East, and the \$4,000 so generously given by Ann Arbor, and an equal amount now given or pledged by our Western churches, insure success, which is all the more pleasant that it has been so speedy. A lot in the best possible position has been purchased, and it is our hope and our belief that we shall be able to report at the next annual meeting that a comely building stands completed upon it; and that the work, so excellently done by Mr. Sunderland under every disadvantage, has taken on fresh efficiency and power in its new home.

We cannot close this introductory portion of our report without alluding in terms of respect and gratitude to the quiet, unobtrusive, but valuable work of the Ladies' Commission. Year after year, without compensation, almost literally without expense, the members of this Commission give time, thought, judgment to the selection of the best books for our children's libraries,—a labor whose worth cannot be weighed in any scales, or fitly expressed by any form of speech. For to make pure and wholesome the fountains which feed and create character is simply to confer an incalculable benefit.

In presenting this annual report, the great difficulty is the impossibility of describing fully, or even of giving a clear outline of, the manifold work of a year. All we can do is to offer a barren enumeration.

In the first place, by the gift of a sum not exceeding \$2,000 we keep alive a dozen or fifteen societies in un-growing or dwindling towns, mostly, but not entirely, in New England. Some have criticised this gift; hardly, we think, after a full consideration of all the conditions. These are ancient parishes, old as the towns in which they are. Behind them is a sweet and solemn history. For mere sentiment's sake we should not be willing to let them die. But much more than sentiment is involved. These societies are weak, because they have been, are, and for an indefinite future will be pouring out a tide of young life to build up our larger towns. Let them die, and our prosperous churches in Chicago and St. Louis, in Boston and New York, and in many another city and town, East and West, would suffer. Any real examination of the facts will show that this is not mere theory, but the simplest statement of the truth. But if neither sentiment nor policy prompted the gift, necessity would. The neighboring parishes, which contribute generously to our funds, with almost unvarying uniformity demand that we should keep in life these feeble societies.

In the second place, year by year the Association expends about \$7,000 in the fostering of old societies and in the creation of new ones in large and growing towns East and West. This is a kind of work which is limited only by our means and our earnestness. Even here in New England, which we are accustomed to call old and settled, which some think has attained to its growth, so that they expect little or no enlargement, we have ten societies which we are helping forward to self-support in towns which have doubled their population within twenty years, and are likely to repeat the process in the next twenty; and there are a score more of places in which a similar work might be hopefully undertaken. At

the West the towns which are to be great centres of population, great centres of business, and equally great centres of intellectual and spiritual influence, must be numbered by the hundreds. The new South, just coming out from the old shadows, building its factories, extending its railroads, craving to take its part in the industrial victories of the future, is sure to dot the land with cities, where fresh life and open minds shall be, and where, if faithful, we can sow our truth. This is our opportunity. If we had at hand \$10,000 more money, and especially twenty earnest, self-sacrificing men, with power to inspire and gift to organize, we could start and carry forward twenty new societies in towns which are to be the Worcesters, the Lowells, the Manchesters, the Louisvilles, the Chicagos, of the future.

In the third place, we support missionary churches in eight towns or cities where there are established colleges or large preparatory schools. The yearly expense is not far from \$8,000. It is not probable that any of these churches will become in a near future independent of outside help, though several are making some advances in that direction. But to these towns there come every year, from all parts of our country, many thousand students, our brightest young men and women. And it is no exaggeration to say that a large portion go away with more rational, more liberal, and, we are sure, we may add, with more truly reverent views than those with which they came; and that to-day they are in quiet ways doing a great work in the diffusion of charitable sentiments and in the elevation of the popular religion.

In the fourth place, the Association expends over \$5,000 in what may be called distinctively home missionary service; that is to say, it pays for the preaching of our views of truth in regions of country and in places where there is no expectation that a Unitarian Society will be immediately gathered. For instance, we in part paid the expenses of two of our best ministers, who made during the winter a tour through our Southern States, preaching in some

of the principal places, conferring with liberal people, and giving their best word for the encouragement of education. Both East and West we have good men who are doing excellent missionary service. We have only to mention the work of the Maine and New Hampshire State missionaries, the admirable labors of Mr. Stevens at Vineyard Haven, and the circuit preaching which has been added to parish duty by Mr. Crooker in Northern Indiana, by Mr. Douthit in Southern Illinois, and by many others whose names will come to the mind of those familiar with the details of our work; to which we may well add the widely extended influence of Mr. Jones, who is working under the auspices of the Western Conference.

In the fifth place, we mention the support of our periodicals and the circulation of our literature. This is a work for whose amount and worth there can be, in the nature of the case, no accurate measurement. It must be largely done in faith. We cannot follow the little tracts, as they are taken by thousands and carried to the quiet reading in private homes. We cannot go with our volumes from our shelves to ministers' libraries, and know how deeply and candidly they are considered; but it is a striking circumstance that the Association has never dared to advertise widely its offer to give our books to ministers of other denominations, lest the demand should greatly exceed our capacity to supply. At any rate, it is the opinion of some of our wisest and best men that the few thousands which we expend in the circulation of our literature accomplishes not the least valuable results of our year's work.

In the sixth place, about one thousand dollars are expended in aid of the beneficiary funds of the schools at Cambridge and Meadville, and in payment of lectures delivered to theological students. To the extent that this helps to bring into the ranks of the ministry faithful, self-sacrificing, well-equipped men, it is the wisest possible expenditure of our money, for great as is the need of larger money contributions, we

always need still more young men, who are strong, who are earnest, who are devout, who are ready to go, as the early disciples did, to find or to make a place where they can do the work of true evangelists.

In the seventh place, we support the India Mission at Calcutta, largely from the income of the Hayward Fund, which was left for this purpose. This department of our work is interesting, if only for the reason that it is the single foreign mission which we undertake to support. For twenty-six years Mr. Dall has, with a rare fidelity, labored at his distant post of duty, assisted for many years by Miss Chamberlain, and more recently by Miss Tomkins. He has preached, written for papers, prepared books of prayer and praise, and in all available ways sought to exert an influence in favor of pure and rational Christianity. Together with his assistants he has established and supported schools both for boys and girls.

The cost of these seven branches of missionary activity, added to some other small appropriations which do not admit of classification, make up the sum of thirty-three thousand dollars, as the approximate amount of our purely missionary expenditure. Your Board, looking over the whole field, considering how large it is, are not surprised or disheartened at the failures incident to all mortal undertakings. They are rather amazed that so wide, so varied, and so difficult a work should be carried on, even with respectable success, with means which would be insufficient to support a half-dozen of our city churches. Single objects have an attractiveness about them which does not belong to any routine work, however valuable and essential; and single objects must appeal to us, and ought to appeal to us, in their proper time and place. Still we are sure that any careful examination will show that the best work, and especially the most economical work our body does, is that very routine work, which to the careless observer sometimes seems without interest or worth.

At the annual meeting it is fit that we should look to the future, and ask, What are its demands likely to be? Very clearly the work we had in hand last year, we shall have to maintain and carry forward next year. Missionary enterprises are not like the work of the farmer, who can plant his fields in the spring, and care for them through the summer, and reap his crops in the fall, and count his year's duty ended. Missionary enterprises are like a voyage amid unknown difficulties and unforeseen obstacles, in which you must hold on and press forward until you reach your port, or else lose both your outfit and cargo. We cannot let go what we have begun, and simply to stand where we are, we shall need this year, as last year, thirty-four thousand dollars; but with the increasing prosperity there are already new towns in many directions asking for the boon of a liberal Christian Church. At the South we cannot give up our work in that important centre, New Orleans, though the church there is heavily burdened with debt. At Atlanta and other points great and flourishing towns are springing up, and it is our duty to do our best to plant rational Christianity in such virgin soil. At the West, one more college town, at least, is even now asking to hear that same Unitarian word which we have carried to other college towns. So plain it is that with the vast enlargement of population and vital activity everywhere taking place, the demands upon our treasury will be not less, but more. In short, if we desire to have an active and progressive administration, we must go back to the old figures. We need fifty thousand dollars, and the Directors, whom you shall choose to-day, will come short of their duty if they do not compel our churches to feel the weight of the obligation which rests upon them to make such a gift.

Some special objects need to be brought into the foreground. Let us first mention the addition to the endowment at Meadville. At the last National Conference the denom-

ination was committed to two new enterprises : first, to raise ten thousand dollars to build a church at Ann Arbor ; and, second, to increase the endowment of Meadville fifty thousand dollars. The first has been accomplished this year, and with a gratifying promptness. For the second, nearly twenty-two thousand dollars have been raised, chiefly by the generosity of two gentlemen in Baltimore. Should the remainder be raised during the present year, it will show that our Conference achieve, besides good talking, real work. There is every reason why this sum should be raised. Meadville supplies a real need. From its situation, from its comparative inexpensiveness, many men can go to it who could not go to Cambridge. It has proved efficient, having furnished in the past ministers whose record of usefulness is the highest. It has at hand the very men who will care for all we give with prudence and wisdom. It has been crippled, not from any error of administration, not through any lavishness, but simply because the rate of interest has sunk from seven to four per cent. Gladly the Association would receive for this object the greatly needed gift, and it appeals to our parishes and rich men not to forget the call.

For a long time there has been a great need of a commentary upon the whole Bible, which shall be abreast of modern discoveries and biblical criticism, and, at the same time, shall express clearly our views upon its history, character, and teachings. The whole subject is now under consideration, and a plan is in process of perfecting, by which it is hoped that so desirable an object can be accomplished. Such a work requires, not so much a great expenditure of money, as theological knowledge, literary care, and thoroughly candid minds. We allude to it at this time, because we are sure that the more the subject is considered, and the more the methods are discussed, the more surely will that wide-spread interest be awakened, which is the pre-requisite of success.

Allusion was made in last year's report to the need of a denominational house in Boston, which should be commodious, accessible, easily found, and where all our charities and all our works should find a home. Very fitting it is that such a house should be named after him who, by his personal influence in life and by the power of his written word after his death, has been the mightiest single force for the diffusion of rational Christianity. Such a building is not so much brick and mortar. It would bind us together in the only way in which it is possible that we should be bound,—by common sympathy in good works. With our intense individualism, even if it was to be wished, union upon any creed, which can be expressed in mortal language, cannot be; but, if we could constantly gather beneath the same roof to devise good works of charity and religion; if our ministers could come thither to discuss questions of truth and duty; if our laymen could come to plan goodly enterprises,—there would grow up an unseen and unexpressed union of mind and heart which would have all the value of a compact organization, and none of those serious and weighty objections which infallibly come with such an organization. Of course the means for the building of this house must be largely the gift of wealthy and earnest men. Such a building we are confident is soon to be. Every executive officer has felt its need. It was the dream of Mr. Lowe. It was greatly desired by his successor. It ought to be the solid reality of a near future.

In closing this report, your Board, with you, regret that we shall miss the signature of him who for so many years faithfully and lovingly has performed the duties of Secretary. There is no need of words of eulogy. His work has been open for every one to see. For ten years with uniform courtesy he has met all calls. For ten years with painstaking and tireless industry he has borne the burdens and done the duties of a great and widely extended work. As we count up the undertakings brought to a successful conclusion, we

see what quiet efficiency crowned his courtesy and industry. One satisfaction is that he has gone to a great, difficult, and important post, where his qualities must perpetuate and increase a success to which he had already made so large a contribution. It is for us to see the value of the work which he, and so many another faithful laborer, has made ready for our hands, and by our earnestness and our unwearied fidelity to enlarge its field and to deepen its success.

Your Board would present for the consideration of the Association the following resolutions:—

Resolved, That the Meadville Theological School merits and should receive the confidence of our body; and that it is the duty of our churches in the ensuing year to complete the \$50,000 addition to its endowment which was voted at the last National Conference.

Resolved, That the new and greatly enlarging opportunities opening in the South and West demand fresh and earnest efforts to diffuse a wider knowledge of rational Christianity, and to plant new churches in these portions of our common country.

Resolved, That we recognize the need of a new commentary upon the Bible, which shall be, at the same time, reverent and rational, and that we extend our best wishes to those who are making efforts to procure such a commentary.

Resolved, That we feel the need of a new denominational house, to be called the Channing Memorial, and will gladly further all wise plans which would promote the erection of such a house.

Resolved, That not less than \$50,000 will be required to do efficiently the next year's work of the Association, and that we desire to impress upon all our churches the duty of making early and large gifts, that this needful amount may come into the treasury.

For the Board of Directors,

GRINDALL REYNOLDS,

Secretary.

ADDRESS,

BY REV. RUSH R. SHIPPEN,

*Late Secretary of the Association.*DELIVERED, BY REQUEST OF THE BOARD OF DIRECTORS, AT THE CLOSE
OF HIS TEN YEARS' SERVICE.

As I am invited to review the ten years' missionary work of the denomination, let me do so with brief summary. The past is gone, its record unchangeable, and the story profitable chiefly as guidance and inspiration for better things to come.

The six years' prosperity that followed the war began, with the Chicago fire of 1871, to turn to an ebb-tide of contraction and struggle that characterized the succeeding eight or nine years. One fact, never before noted, I desire here emphatically to present. The last ten years have been not only a period of abridged resources, but have witnessed a desperate struggle with heavy debts which came as a legacy from the exaggerated prosperity that preceded. Many new churches and enterprises had been started, and reported with much flourish as established, which have bequeathed a wearying struggle ever since. Back of all efforts or activities the ten years may report, the unrecorded account of debts cancelled would be something immense, and would evince a loyal generosity not surpassed in the best day of prosperity. There is less debt due among our churches now than at any date within twenty years. We seem but now to have cleared away this top rubbish, and really prepared to build.

A full view of the ten years shows many legacies from the dead and gifts from the living, for enterprises parallel with

the special work of the Association. It is sufficient to allude to the liberal contributions for Antioch and Humboldt Colleges; for Miss Bradley's school, at Wilmington, N. C.; for the college in Hungary; the Winn legacy, "for the Unitarian denomination;" the contributions for the Girls' School at Greenfield; for the Channing Memorial Church at Newport; for the Divinity Schools at Cambridge and Meadville; besides generousities beyond the line of this record, as to the Young Men's Christian Union in Boston, and the newly dedicated Museum at St. Louis. Within the ten years, many new churches have been built, conspicuous among which are the Messiah and Unity Churches in Chicago, and those at Washington, Buffalo, Troy, Cleveland, and St. Louis, and the two now building at Newport and Newton.

The Association work is a familiar story. My first appeal as Secretary for \$50,000 for general work, and \$50,000 for a new church at Washington, as it reached the churches on the second Sunday of November, 1871, met the startling telegram announcing the city of Chicago in flames. The beautiful new Unity Church in ashes, and its gifted minister and his people homeless, turned all sympathies and generousities instinctively thither, and brought to our treasury the largest gift within twelve months in the history of the Association. With liberal gifts added from England, Unity Church was rebuilt.

The autumn of 1872 brought the burning of Boston, which, of course, checked all new enterprises, and made the usual work a burden of anxiety, and moderate success a fair subject for congratulation.

In 1876, the building of the new church in Washington was resumed, and, with half the expense borne by the resident society under the efficient lead of Hon. H. A. Willard, was carried to successful consummation.

In 1879, the Church of the Messiah, New York, dedicated in 1868 as one of the splendid successes of that prosperous time, brought to the sheriff's threatened judgment

day its unhappy legacy of \$125,000 debt. This debt was cancelled by denominational aid to the amount of \$56,000, of which \$21,000 was the gift of Dr. Bellows's congregation. Thus to sink, in an old church debt, money so sorely needed for new enterprises on every hand, seemed the most cruel sacrifice during my administration, and was enough to demoralize our missionary work for a decade, as it led churches and people all over the land to imagine this Association rioting in superfluous wealth. But we cannot doubt the wisdom of the costly sacrifice, now that our fondly loved Robert Burns of the pulpit, from Sunday to Sunday, sings there to listening thousands some brave song of "A man's a man for a' that." And as his charmed and grateful people once and again declare that they will not worship in a church even morally in debt, but will redeem their obligation to the uttermost, they promise a new day of rejoicing not far distant.

The Association has also given considerable sums to the Third Church at Chicago to cancel its heavy debt, and to the churches at New Orleans, Omaha, and Wilmington, Del., to save them from disaster; and with friendly sympathy it has been the channel for generous gifts to the Channing Memorial Church, at Newport, and the new church now preparing at Ann Arbor. The familiar work by printed page and living voice has gone steadily on in the circulation of books and tracts, in the missions at Calcutta and Vineyard Haven, in old churches in New England, and there, as at the West, in new places of growing influence and promise. Special missionaries have been sent to the Pacific Coast, and recently to the South, and the corps of preachers at educational centres has been increased from two to eight.

The Local Conferences, so full of help and inspiration to our cause, have accorded valuable aid in collecting and administering the yearly contributions, and always given me a cordial welcome which commands my lasting gratitude. The National Conference early in its history was recommended by my predecessor to meet at Saratoga, but for

years neglected the suggestion, and apparently abandoned it as impracticable. Forlorn in its wandering, in 1872 it came to Boston, and threatened to dwindle into a local institution. In the fourth year of my administration, somewhat against doubts touching the heavy expense or the danger of its degenerating into a mere junketing expedition, my personal urgency persuaded the council to empower Mr. Batchelor and myself to carry out the plan; and my part in taking the Conference to Saratoga I esteem one of my best successes and most pleasant memories.

Does any one now imagine that my memory holds some locked-up secrets, only to be divulged now that my official lips are unsealed? Whatever uncomfortable thoughts or things were thrust, as I went along, into the dark and silent closet that every public servant should keep, may stay there, friends, till the judgment-day; and I trust that even that occasion may have better occupation than to bring them out. The criticism, inevitable from an intelligent people of intense individualism, is wholesome in holding every servant to the mark; and I am ready to say, as of the discipline of boyhood, it doubtless did me good.

From the first, I esteemed myself happy in taking the Secretary's chair as successor of the much beloved Charles Lowe, whose far-sighted wisdom had already laid the lines of missionary work worthy our best effort, and whose genial and consecrated spirit, while setting a lofty standard, had already won for the position general confidence and regard. I have been happy in the unfailing fidelity of my assistants in the office, in the friendly co-operation of the successive members of the Board, and in the kindly judgments of a reasonable and generous constituency. Our work has been wisely aided by noble men who have given strength and dignity to the President's chair, — by Judges Wells and Chapin, whose high personal character adorned the Bench of Massachusetts courts, and in recent years by him who remains with us, an illustrious example of the Unitarian ideal of the uses

of business prosperity, and for whom we all join in saying, "Long may he live and thrive!" In leaving my chair I count myself happy in yielding it to one whose fitness by ability and experience, by gifts and spirit, gives ample assurance that the good work will go forward from its ten years' struggle to a new decade of glorious prosperity.

For the future, to which I eagerly and warmly turn, out of my ten years' experience I bring no patent panacea for any griefs of imagined failure, nor nostrum or novelty as guaranty of sudden success. The Christian religion has not taken the world by storm. Its slow growth has been the perpetual disappointment of its sanguine friends. If it is the Christian religion we propose to serve, we must enlist for the war, prepared to accept its fortunes. It is sometimes suggested that what we need is a new departure. In my judgment, our new departures are our failures. The old way, portrayed by Bunyan and the Bible, and travelled by saints of every age, is the way of life. The best gifts of God, in spiritual realm as in nature, are of slow growth. If Unitarianism means simplicity in religion, high and refined culture, generous service and sacrifice, and the attainment of things divine, we but evince our inexperience in expecting the strait gates and narrow ways of the kingdom of heaven to be suddenly crowded. Let our primal and searching question forever be not of statistics of success but of fidelity. Let us be chiefly anxious to do our duty.

The Unitarian mission may be stated in varying phrase, as truth-seeking, character-building, or establishing the kingdom of God. All these are included in the purpose of a true church. Could we fairly accept it as our mission to realize the ideal church, it would clear up many questionings, simplify our methods, and show us how affirmative, constructive, and practical these ought to be.

In building such church, what shall be the foundations? Shall they be the endless questionings of speculative philosophy, or shall we accept the best faith we find, and begin?

The ancient custom was, in building a house, to found it upon a rock, upon which rains might descend, floods come, and winds blow in vain. This, however, was in a time when men supposed a granite foundation to be solid and enduring. Science has been shaking such foundation, as it shows its new vision of the universe, no longer a boundless flat with blue canopy overhead and granite the uttermost reality beneath, but our globe a bubble of molten flame, and what once seemed the everlasting rock, only a thin granite crust enfold-ing a sea of fire, liable at any moment to break forth in earthquake and volcano; the planet itself a speck of dust floating in immensity, no one knows whence or whither, and saved from falling into the uttermost depths of space only by the fact that there is no longer up or down or depth or height. Afloat in this shoreless, bottomless sea of impalpable ether exhibited by science, shall we then no more venture to build home or church? Can we no longer trust the old granite foundations? Even if not eternal, but only provisional, may they not outlast our time and serve our purpose? Friends, my parable need not be dark. Jesus says, "He that heareth these sayings of mine and doeth them, builds his house upon a rock." Faith in the living God, love to the neighbor, the golden rule, duty, immortality, declared by the gospel and put into life, — is not this a rock sufficiently enduring?

But we are told that the new science, with its questionings, has shaken all the old foundations, showing the transient, provisional character of all human beliefs, how unknowable God is, and how questionable is immortality, setting us afloat in a bottomless, shoreless sea, with its chill winds and vague, nebulous mist. Upon this infinite unknown, — of speculative philosophy asking questions that it cannot answer, of agnosticism, believing nothing it cannot demonstrate, — no church ever was built, or ever will be. Let the new science occupy its legitimate domain. In magazine pages and professor's chair, let it debate the vast and open problems of intellectual speculation. Into the church let it bring all helpful report of its actual dis-

coveries of truth to illustrate the footsteps of the living God ; but let it not with its uncertainties monopolize the pulpit, whose chief realm is the heart, conscience, and life. Let it not discredit the old rock that has so well served mankind, or offer its nebulous mist as our church foundation. It is true for the Christian Church : " He that heareth these sayings of mine and doeth them builds on a rock against which the tempests beat in vain."

Some, however, chafe against the imagined limitation, and renounce Christianity for what they deem a larger faith in the name of Free Religion. Shall we, then, found our Church on freedom? Surely a grand watchword, rightly used, but in our land and time strangely misunderstood and perverted to shield the wildest license of thought and deed. Let us abate no jot of righteous loyalty to freedom. Let us continue to break the bondage of creeds and all false trammels. Yet I am deeply persuaded that there is abroad in the religious world to-day much loud hurrah for liberty that is as meaningless as the noise with which the boy beats his empty drum ; and it were worth while for us, its boasting advocates, to study well the conditions of this sacred privilege and high attainment.

Liberty is essential for successful building, but it is not the foundation. Liberty is permission to build ; but, unless we build, our liberty is an empty name. Liberty is an open door to go in and find pasture ; but, unless we go in and find good pasture, the door might as well have been locked. Champions of liberty, who for fifty years have been unlocking all doors, what pasture have we found to feed our own souls and to offer mankind? True liberty lives under conditions. Lawless liberty is ruinous license. Lawful liberty brings largest freedom. The fountain, without limits to prescribe its definite channel, spreads out into a marsh laden with miasma and malaria, deadly with pestilence. Give it suitable bounds and an open course forward, and its mighty forces turn our mills and machinery, weave fabrics that clothe mankind, and bear

fleets of commerce to the sea. Is more freedom our chief need? My anxiety is rather, What do we with the ample freedom we possess? As I come a stranger to your church door, what have you to offer me? Is it freedom? Under the blue canopy, I enjoy all the liberty of heaven and earth. Why shall I go under your roof to find it? But I come to the church hungry. Have you bread to feed me? Cold. Have you fire to warm me? If you offer aught helpful to my needy soul, I may well rejoice to go in.

True freedom is a large and high spiritual attainment, not to be achieved by empty negations or noisy boasting, but by mastery of circumstance and obedience to spiritual laws. The true freeman is not the libertine, crippled by disease and fettered by false habit, but the trained gymnast, obedient to stringent laws of health. The largest freedom of travel is not found by a reckless go-as-you-please, on your own two feet, but in accepting the helping agency of fire, and cleaving fast to the steel track that stretches from sea to sea. Jumping the track is ruin. Rigid loyalty to the track is emancipation for a free run across the continent. Spiritual freedom is not attained by repudiating the gospel of Jesus, by a wild, reckless careering in a narrow individualism. As the axioms of Euclid are no hindrance to engineering, but its method and ally, so the Sermon on the Mount puts no barrier to progress, but is the open way of divinest life. The gospel is emancipation from lust, bigotry, superstition, sin, and bondage of every sort that hurts and hinders. It is guidance; it is help; it is inspiration; it is reinforcement. Thus, it is no hindrance to the largest manhood at any point. Rather is "Christianity the Science of manhood." Friends, in my judgment, one chief problem given us is to redeem from abuse the grand word Freedom, of which we are so fond, and, with other noble words from which it has been wrongfully divorced, restore the sacred alliance, when it shall become rich with blessing. Let us lead the world to the beautiful freedom and union, freedom and faith, freedom and obedience to God, showing it

that loyalty to the gospel brings largest spiritual freedom, and Christianity is itself the noblest form of Free Religion.

Such being our foundations, what shall we build?

The world's sore need is a more living leadership in religion, more rational reading of the Bible, more faithful practice of Christianity, and a better Church. The Church that shall supply this need will assuredly win. The forces of destiny will send it to the front. America wants the children taught. Rome trains her children as good Romanists. Are we doing as much to teach the rising generation the Christian religion as we do to teach them mathematics and music? Never before in America was the New Testament read so much as last Sunday. Shall we leave Orthodoxy to expound it while we explore Confucianism? Or, as the revised version, which only yesterday I heard called the New Unitarian Bible, breaks the popular bondage to the letter of literal infallibility, shall we welcome the open door for proclaiming in its substance a purer Christianity? The teeming prosperity of new mills and railways calls for reinforcement of conscience to wield them. The conscience that would serve our nation of three million people staying at home will not serve the fifty million travelling fifty miles an hour, and sending their traffic round the world. Boston capital is pushing railways into Mexico and along the Pacific shore. Shall not Boston also build churches along their route? America wants her colored people educated, her Indians and Chinese Christianized. Shall we debate potency of matter and development of species, and what happened in the beginning of things, while we leave Hampton Institute and the old sects to do this?

America wants a Church whose pure atmosphere shall bring health, whose sunny warmth shall melt freezing selfishness into flooding brotherly love, whose shining light shall expose all trickery and sham, or send them skulking into congenial night. America wants a Church that shall make the community feel the throbbing pulse of a new and better life,

that shall bring honesty in trade and purity in politics, that shall hold the poor to law and order, and hold the rich to their duties to God and man in the use of wealth, — a Church whose presence is reinforcement to innocent amusements and best social amenities, to schools, libraries, hospitals, charities, and all the best things of the town.

To us comes this call. The way is open and the field free. We have less impediment than any body in Christendom. Our methods are hospitable to the best experience of mankind. Our free principles invite us to the best results the ages furnish. Every advantage is in our favor. Why cannot we drop all side issues, and thus concentrate our forces of enthusiasm and generosity?

What need prevent our blessing America with a Church that in free mingling of extempore fervor, and deep, silent communings, and liturgic wealth of devotion, shall offer a worship more rich and reverent than the Episcopal; that in its greeting to the wandering stranger, and help to every weary, struggling sin-sick soul, shall offer a warmer home than the Methodist; that shall administer charity more wisely and bountifully than the Catholic; and that in its bold battle with sin, in its sweet consolation of the divine mystery of sorrow, and its trumpet-tongued call to the heights of holiness, shall lead the pulpits of every name?

The best Church is forever that which best administers religion, which makes God near and heaven real, brotherly love warm, conscience mighty, life blessed, and produces best men and women. Shall not our Church lift the aspirations of womanhood to loftier aims than fine millinery and bric-à-brac, and show men with hands clean from bribery, whose unwritten word is better than legal bond, whose majestic integrity shall form the secure pillars of the Republic? Shall it not produce men and women whose fine culture and worldly prosperity, consecrated by self-sacrificing service, shall become to all the world perennial sweetness and light? Such a company of people would be to the old sects and to the un-

churched million a winning attraction beyond all disquisitions of fine philosophy or fascinations of fine preaching. We recall the freshly converted old heathen king who, on learning that his newly found doctrine consigned his ancestors to the flames, leaped from the baptismal waters, crying, "Rather will I go to hell with my ancestors than to heaven with bigots." A similar story was given in modern version when Father Taylor declared that if Mr. Emerson were sent to perdition the best people would migrate with him. Let our Church be filled with a company so warm and genial and sweet that the practical American will prefer Hades, with Unitarian company, before Paradise with bigots. Practical America will speedily make room for such a Church. Every aspiring young city would welcome it with the eager avidity with which it now sighs for its desired music hall; for such a Church, with a music sweeter than the harmonies of Händel or Beethoven, would renew the angels' song of good-will among men.

In this plea I advocate no new departure. It is the line in which Channing and Parker, the Wares and Walker, Martineau and Dewey, and other notable living leaders, have led the way. It is the line of advance by which a score of Unitarian churches have put this goodly city of Boston at the front of education and art and charity and social life in America. I do not forget that the States of this Union, from Maine to Mississippi, are indebted for their insane asylums to the leadership of a Unitarian woman. I do not forget that the Sanitary Commission of the War, the most magnificent charity of this century, was led, as president, by one of our preachers who will speak to you to-night. It is what, in the better phases of their activity, the churches of our faith are doing East and West; and we may well multiply them. It is the line of advance on which the best forces of our nineteenth-century civilization and the live leadership of all the sects are moving. It is only the departure from this familiar line that I fear, that shall despise it as a worn-out word of old-fashioned

Unitarianism, that in some wild chase for novelties of evolutionary science shall surrender our birthright and yield this leadership to the monopoly of the liberal wing of Orthodoxy. I would therefore rally the older men from any apathy toward the enthusiasm of their youth, or any distrust of this faith once delivered to the saints. I would rally the younger men from the fascinations of Buddhism, and the bewitching dreams of heathen religions, to their rightful post of practical leadership in America's Church of the Future. I would rally alike pulpit and pew, ministers and laity, to a fresh confidence in the divine worth, and the world's sore need, of this their own blessed faith and work.

We need a better denominational home in Boston. Let us build it. The Meadville School calls for \$30,000 additional endowment. Let us raise it. The Old and New Testament require rational and reverent commentary. Let our scholars prepare it. The New South wants, if it does not wish, the liberal faith. Let us take possession at Wilmington, Atlanta, and New Orleans, and hold those forts. Let us extend our work in the college towns and centres of influence and promise, East and West. For all those familiar lines of missionary work, by printed page and living voice, into which your new Secretary enters, let us raise the \$50,000 asked for this morning.

Encompassed though we are with an infinite ether of the unknown, above, beneath, around, I would rally you to a new enthusiasm in building upon the foundations of that love to God and man which Jesus preached and called his followers to practise, a Church against which the gates of hell shall not prevail.

TREASURER'S STATEMENT.

1880.	1881.	
April 30.	To balance, per account rendered to date	\$6,475.43
1881.	To amount of receipts on sundry accounts, viz.:—	
April 30.	DONATIONS: Amount received from societies and persons, for the general objects of the Association *	34,068.06
	ANN ARBOR CHURCH: Amount received from societies and persons, towards the erection of a new church edifice in Ann Arbor, Mich.	6,231.00
	MEADVILLE THEOLOGICAL SCHOOL: Amount received from societies and persons, towards the endowment of the Theological School at Meadville, Penn.	1,572.74
	CHANNING MEMORIAL CHURCH: Amount received towards the erection of the Channing Memorial Church, Newport, R. I.	132.49
	GENERAL FUND: Amount received from the following bequests: Miss Lydia C. Baker, Portland, Maine, \$800; Mrs. Amelia F. Wood, Boston, Mass., \$1,000; John C. Bucknam, Boston, Mass., \$1,000; Joseph A. Frothingham, Newburyport, Mass., \$100; Mrs. Sarah W. Bouzelle, Fitchburg, Mass., \$3,450	6,350.00
	MERCHANDISE: Amount received from sale of books *	7,503.17
	LADIES' COMMISSION: Amount received for their use	58.00
	INVESTMENT GENERAL FUND: Amount received from loans paid, sale of bonds, &c., for reinvestment	41,203.12
	INVESTMENT HAYWARD FUND: Amount received from loans paid, for reinvestment	7,000.00
	INVESTMENT LIENOW TRUST FUND: Amount received from loans paid, for reinvestment	4,327.00
	TEMPORARY INVESTMENT: Amount received from loan paid	5,745.99
	LIENOW TRUST FUND: Amount of income added to principal	\$2.50
	INCOME GENERAL FUND *	4,836.21
		42,004.29
	By amount of payments on sundry accounts, viz.:—	
	NEW-ENGLAND STATES: Amount expended in this section of the country, for missionary purposes and in aid of feeble societies *	\$9,602.75
	MIDDLE STATES: Amount expended in this section of the country, for missionary purposes, &c.	2,078.65
	WESTERN STATES: Amount expended in this section of the country, for missionary purposes, &c.	8,131.25
	SOUTHERN STATES: Amount expended in this section of the country, for missionary purposes, &c.	955.00
	PACIFIC COAST: Amount expended in this section of the country, for missionary purposes, &c.	875.00
	CHANNING MEMORIAL CHURCH: Amount paid the Unitarian Society in Newport, R. I., towards the erection of its new church edifice, being the sum received for that purpose from societies and persons	5,789.96
	WILMINGTON CHURCH ESTATE: Amount paid as interest on mortgage on church property in Wilmington, Del. *	180.00
	OMAHA CHURCH ESTATE: Amount paid to cancel indebtedness on church property in Omaha, Neb. *	945.84
	ANN ARBOR CHURCH: Amount paid on this account	75.00
	INDIA MISSION: Amount paid for salaries of Rev. C. H. A. Dall and Mrs. Helen Tomkins, &c. *	3,600.00
	THEOLOGICAL EDUCATION: Amount paid to theological students *	945.00
	MEADVILLE THEOLOGICAL SCHOOL: Amount paid the Treasurer of the Theological School, in Meadville, Penn., being the sum received for that object	1,572.74
	DENOMINATIONAL LITERATURE: Amount paid to "Unitarian Review," and for copies of "Review" and "Christian Register" sent to libraries, &c. *	3,464.86
	AFRICAN METHODIST EPISCOPAL CHURCH: Amount paid for lectures at Wilberforce University *	300.00
	MERCHANDISE: Amount paid for books, tracts, &c. *	7,763.10
	LADIES' COMMISSION: Amount paid for their expenses *	47.88

INCOME HAYWARD FUND*	1,488.06
INCOME PERKINS FUND*	600.95
INCOME KENDALL FUND*	132.00
INCOME KING FUND*	600.00
INCOME GRAHAM FUND*	362.63
INCOME LIENOW TRUST FUND*	252.53

April 30. To balance brought forward \$128,803.88

BOSTON, May 16, 1881. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1881, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was \$4,991.45; that the invested funds held by him on account of the Association are the General Fund, amounting to \$98,027.00; the Hayward Fund, amounting to \$23,000.00; the Perkins Fund, amounting to \$10,210.00; the Kendall Fund, amounting to \$2,228.50; the King Fund, amounting to \$10,000.00; and the Lienow Trust Fund, amounting to \$4,375.50; and a balance on account of Temporary Investments, amounting to \$16,156.00, and including the sum of \$6,156.00 contributed for the Ann Arbor Church, for which satisfactory securities have been exhibited to us, according to the annexed schedule.

HENRY B. REYNOLDS.
B. W. TAGGARD.

SALARIES: Amount paid Secretary (less net receipts for preaching) and Assistant Secretary*	6,151.00
EXPENSE: Amount paid clerk and porter, and for fuel, expressage, postage, stationery, &c.*	2,801.00
INVESTMENT GENERAL FUND: Amount invested, and reinvested on this account	38,910.00
INVESTMENT HAYWARD FUND: Amount reinvested on this account	7,000.00
INVESTMENT LIENOW TRUST FUND: Amount reinvested on this account	4,375.50
TEMPORARY INVESTMENT: Amount temporarily lent on various accounts	16,234.50
INCOME GENERAL FUND: Amount paid as accrued interest on bonds, &c., purchased	143.94
INCOME HAYWARD FUND: Amount paid as accrued interest on bonds, &c., purchased	170.91
INCOME LIENOW TRUST FUND: Amount paid Treasurer of the Benevolent Fraternity of Churches, Boston*	282.53
Balance carried to new account	4,991.45
	<u>\$128,803.88</u>

E. E. April 30, 1881.

CHARLES G. WOOD, Treasurer.

[Extract from schedule of investments annexed.]

General Fund	\$98,027.00
Hayward Fund	23,000.00
Perkins Fund	10,210.00
Kendall Fund	2,228.50
King Fund	10,000.00
Lienow Trust Fund	4,375.50
Balance of Temporary Investment	16,156.00

* The totals of these items, which alone affect the proper receipts and expenditures of the current year, are as follows: receipts, \$49,713.61; expenditures, \$48,525.86.

APPENDIX TO TREASURER'S STATEMENT.

Contributions from Societies.

The following list includes all the Societies which have contributed to the funds of the Association for the year ending April 30, 1881, with the sums severally paid by them, the amount enclosed in a parenthesis, when preceded by "A. A." being the portion designated for the Ann Arbor Church, and when by "M.," for the Meadville Theological School.

In addition to these contributions, there has been received, through the Women's Auxiliary Conference, the sum of \$2,811.25, including \$858 for Ann Arbor, and \$500 for Meadville.

Andover, North, Mass.	\$42.00	Buffalo, N. Y.	\$100.00
Arlington, Mass.	250.00	Burlington, Vt.	300.00
Ashby, Mass.	51.85	Cambridge, Mass., First Parish	402.52
Athol, Mass.	12.60	Cambridge, East, Mass.	50.00
Augusta, Me.	30.00	Cambridge, Ma., Cambridgeport Parish	313.10
Baltimore, Md.	100.00	Carlisle, Mass.	10.00
Bangor, Me.	150.00	Charleston, S. C.	50.00
Barre, Mass.	36.00	Charlestown, N. H.	27.00
Bedford, Mass.	20.00	Chelmsford, Mass.	14.69
Belmont, Mass. (A. A., \$10)	125.00	Cohasset, Mass.	38.00
Bernardston, Mass.	27.00	Concord, Ma. (A. A., \$215.25; M., \$105)	820.25
Billerica, Mass.	150.00	Concord, N. H.	134.00
Bolton, Mass.	23.50	Danvers, Mass.	33.17
Boston, Mass.		Dedham, Mass.	181.35
First Parish of Dorchester	700.00	Deerfield, Mass.	7.50
First Church (A. A., \$500)	1,510.00	Denver, Col.	20.00
First Religious Society in Roxbury	434.00	Dighton, Mass.	10.00
Second Church	500.00	Dover, N. H.	22.00
King's Chapel	863.64	Dublin, N. H.	33.75
First Congregational Parish of West Roxbury	20.25	Eastport, Me.	32.00
Arlington Street Society	1,620.00	Exeter, N. H.	45.50
First Parish of Brighton	21.00	Fairhaven, Mass.	19.38
Hollis Street Society	264.00	Fall River, Mass.	162.00
West Boston Society (A. A., \$250)	898.00	Fitchburg, Mass. (A. A., \$20)	83.33
First Congregational Soc'y of Jamaica Plain (A. A., \$400)	1,580.00	Frammingham, Mass.	350.00
Third Religious Society of Dorchester	100.08	Germantown, Penn.	159.00
Harvard Church in Charlestown	95.00	Gloucester, Mass.	100.50
Hawes Place Congregational Society, So. Boston	45.00	Greenfield, Mass.	126.75
South Cong. Church (A. A., \$905)	2,678.00	Harvard, Mass.	15.00
Church of the Disciples (M., \$500)	1,512.77	Keene, N. H. (A. A., \$35; M., \$60)	366.50
Mount Pleasant Congregational Church, Roxbury	112.00	Kennebunk, Me.	125.00
Church of the Unity (A. A., \$500)	900.00	Kingston, Mass. (M., \$50)	155.00
Church of the Unity, Neponset	100.00	Lancaster, Mass.	100.00
New South Free Church	50.00	Lancaster, N. H.	25.00
Brattleboro, Vt. (M., \$100)	112.50	Lexington, Mass.	96.50
Brewster, Mass.	40.18	Littleton, Mass.	50.00
Bridgewater, Mass.	32.75	Lowell, Mass. (M., \$10)	1,000.00
Bridgewater, East, Mass.	43.35	Lynn, Mass.	65.00
Bridgewater, West, Mass.	110.00	Madison, Wis.	25.00
Brookfield, Mass.	41.50	Marlboro, Mass.	51.00
Brookline, Mass. (M., \$118.50)	332.50	Meadville, Penn.	72.00
Brooklyn, N. Y.		Medford, Mass.	109.01
Second Unitarian Society (A. A., \$150)	300.16	Melrose, Mass.	15.00
Third Unitarian Society (M., \$50)	111.00	Mendon, Mass.	30.00
		Milford, N. H.	25.00
		Milton, Mass.	700.00
		Montpelier, Vt.	100.00
		Montreal, Canada	130.00
		Nantucket, Mass.	30.00
		Nashua, N. H.	150.00

APPENDIX TO TREASURER'S STATEMENT.

Natick, South, Mass.	\$40.00	Taunton, Mass. (A. A., \$300)	\$553.00
Newport, R. I.	25.66	Templeton, Mass.	80.00
Newton, Mass.	457.25	Trenton, N. Y.	45.00
Newton, West, Mass.	100.00	Troy, N. Y. . . (A. A., \$92)	138.00
New York, N. Y.		Uxbridge, Mass.	100.34
Church of All Souls (A. A., \$500)	1,502.40	Vineland, N. J.	25.00
Church of the Messiah (A. A., \$500).	1,523.87	Walpole, Mass.	16.92
Northampton, Mass.	71.50	Walpole, N. H.	50.00
Northboro', Mass.	42.50	Waltham, Mass.	204.52
Northfield, Mass.	56.00	Warwick, Mass.	13.00
Peabody, Mass.	110.20	Washington, D. C. (A. A., \$70)	350.00
Peterboro', N. H.	85.50	Watertown, Mass.	231.85
Petersham, Mass.	31.00	Westford, Mass.	90.00
Philadelphia, Penn.	125.00	Weston, Mass.	116.00
Plymouth, Mass.	30.00	Wilton, East, N. H.	22.00
Portland, Me., First Parish	200.00	Winchester, Mass.	120.00
Portsmouth, N. H.	425.00	Woburn, Mass. . (A. A., \$80)	355.00
Providence, R. I.		Worcester, Mass., Second Congregational Church (A. A., \$50)	300 61
First Congregational Church (A. A., \$300).	1,547.00	Yonkers, N. Y.	28.49
Westminster Congregational Society	604.00		
Quincy, Mass.	150.00	The following contributions were intended for the year ending April 30, but payment was necessarily delayed until after that date:—	
Revere, Mass.	20.00	Boston, Mass., Second Hawes Society, South Boston	\$150.00
Rochester, N. Y.	47.00	Cambridge, Mass., First Parish (M.)	300.00
Saco, Me.	50.00	Hingham, Mass., First Parish	129.55
Salem, Mass.		Hyde Park, Mass.	100.00
First Congregational Soc'y.	112.39	Leominster, Mass. (A. A.)	140.00
Second Church	50.00	Rowe, Mass.	10.00
North Society	650.00	Tyngsboro', Mass.	25.00
Barton Square Church	500.00		
Shelbyville, Ill.	10.00		
Somerville, Mass.	250.00		
Springfield, Mass.	279.55		
Syracuse, N. Y. (M., \$63.24)	126.48		

Dr.	Trial Balance, April 30, 1881.	Cr.	
Cash	\$4,991.45	Stock	\$38,370.63
Merchandise (stereotype plates, books, tracts, &c.)	8,689.54	General Fund	107,811.42
Tremont Place Estate (a part of General Fund)	30,000.00	Hayward Fund (for Foreign Missions)	23,000.00
Investment General Fund	66,327.00	Perkins Fund (for aiding theological students)	10,210.00
Investment Hayward Fund	23,000.00	Kendall Fund (for aiding New England societies)	2,228.50
Investment Perkins Fund	10,210.00	King Fund (for aiding preachers of New England and Western societies)	10,000.00
Investment Kendall Fund	2,228.50	Lienow Trust Fund	4,379.50
Investment King Fund	10,000.00	Ann Arbor Church	6,156.00
Investment Lienow Fund	4,379.50	New England States*	4,076.90
Temporary Investment	16,156.00	Middle States*	974 85
Bills Receivable	15,690.00	Western States*	4,050.00
Sunday School Society	700.00	Southern States*	550.00
Wilmington Church	2,924.79	Pacific Coast*	375.00
Wilmington Church Estate	8,331.50	India Mission*	2,700.00
Windsor Church Estate	3,000.00	Hungarian Unitarians*	500.00
Omaha Church Estate	4,543.59	Theological Education*	625.00
Third Unitarian Church, Chicago, Ill.	5,000.00	African Methodist Episcopal Church*	400.00
Fourth Unitarian Church, Chicago, Ill.	250.00	Denominational Literature*	2,400.00
Book accounts	2,577.08	Ladies' Commission	10.12
		Book accounts	91.03
	\$218,908.95		\$218,908.95

* Unexpended balance of appropriations.

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FIFTY-SEVENTH ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION;

WITH THE

Annual Report of the Board of Directors,

AND

THE TREASURER'S STATEMENT FOR THE YEAR
ENDING APRIL 29, 1882.



BOSTON:

AMERICAN UNITARIAN ASSOCIATION.

1882.

UNIVERSITY PRESS:
JOHN WILSON AND SON, CAMBRIDGE.

FIFTY-SEVENTH ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION.

THE Fifty-seventh Annual Meeting of the AMERICAN UNITARIAN ASSOCIATION was held at the Hollis-Street Church, Tuesday, May 30, 1882. Precisely at 9.30 A. M. the meeting was called to order by Hon. CHARLES ALLEN, the Vice-President, who presided, in the absence of Mr. KIDDER.

Rev. WILLIAM O. WHITE, of Brookline, offered the prayer.

The record of the last meeting was read by the Secretary, and approved by the meeting.

An order of business, submitted by a Committee of the Board of Directors, was adopted.

Rev. WILLIAM P. TILDEN, in behalf of the Committee on Nominations, submitted a report, containing a list of officers recommended by the Committee, which was accepted. The Chairman appointed RICHARD C. HUMPHREYS, Esq., Rev. GEORGE S. SHAW, and Rev. ALFRED MANCHESTER a Committee to receive and count votes. A recess of ten minutes was taken for voting; and it was voted to close the polls at 11.30 A. M.

The Treasurer, CHARLES H. BURRAGE, Esq., presented his report in print, which was accepted (p. 30).

The Report of the Board of Directors was then read by the Secretary (p. 7). It closed with three resolutions presented for consideration by the Committee on Business for the Annual Meeting.

Rev. EDWARD F. HAYWARD, of Fall River, spoke upon the first resolution, which affirmed the duty of our churches to raise each and every year not less than \$50,000 for the missionary work of the Association; and THOMAS GAFIELD, Esq., seconded the same.

Rev. GEORGE BATCHELOR, of Salem, advocated the second, which asserted the duty of the Association to press forward to fresh work, and the high privilege of the parishes to demand and to sustain such work.

In response to the third, which expressed our gratitude to J. H. WADE, Esq., for his offer to endow a Theological School at Cleveland, and the responsibility which rests upon us to make a speedy decision in respect to that offer, Rev. GEORGE A. THAYER made a brief statement of the reasons why it seemed wise to accept this offer, and to transfer the Meadville School to Cleveland.

The various resolutions were adopted.

At 11.45 A. M. Mr. HUMPHREYS, in behalf of the Committee on the Election, reported the following result:—

HENRY P. KIDDER	<i>President.</i>
GEORGE WILLIAM CURTIS }	<i>Vice-Presidents.</i>
CHARLES ALLEN	
Rev. GRINDALL REYNOLDS	<i>Secretary.</i>
GEORGE W. FOX	<i>Assistant Secretary.</i>
CHARLES H. BURRAGE	<i>Treasurer.</i>

Directors for three years.

Mrs. KATE GANNETT WELLS, Boston, Mass.
 Rev. GEORGE BATCHELOR, Salem, Mass.
 Rev. WILLIAM LADD CHAFFIN, North Easton, Mass.
 ALPHEUS HARDING, Athol, Mass.
 ALBERT L. CALDER, Providence, R. I.
 ABRAHAM FIRTH, Boston, Mass.

Rev. CHRISTOPHER C. HUSSEY offered the following resolutions, which were adopted: "That the President appoint

during the year a Nominating Committee of Five, to present a list of candidates for election as officers at the next Annual Meeting; also, That the President appoint two auditors to examine the Treasurer's account for the next Annual Meeting."

At 12 M. the time of the meeting was given to a Memorial Service.

The Secretary read the following communication, received from our brethren in Great Britain:—

At a meeting of the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations, held at Liverpool, April 25, 1882, C. H. JAMES, Esq., M.P., in the Chair, it was moved by the Rev. T. L. MARSHALL, seconded by the Rev. P. W. CLAYDEN, and adopted in reverent silence,—

That this Conference deeply sympathizes with its brethren of the liberal faith in the United States in the losses they have recently sustained by the death of H. W. LONGFELLOW, the Poet of Humanity; of Dr. ORVILLE DEWEY, the powerful interpreter of the spiritual significance of human life; and of Dr. H. W. BELLows, whose catholic spirit and organizing genius have left such large results in the political and religious history of the nation.

Yours in cordial brotherhood,

HENRY W. CROSSKEY,
S. ALFRED STEINTHAL,
HARRY RAWSON,
ALFRED WM. WORTHINGTON,
Secretaries of the Conference.

OLD SWINFORD, STOURBRIDGE.

Rev. FREDERIC H. HEDGE, D.D., then gave an address in memory of Dr. HENRY W. BELLows, concluding with a brief tribute to RALPH WALDO EMERSON (p. 20). Rev. GEORGE W. BRIGGS, D.D., recalled the work and character of Dr. ORVILLE DEWEY; and Rev. HENRY W. FOOTE spoke of many

other great losses in our ranks during the year. At 1.30 P. M. the meeting closed with a benediction by Rev. FREDERIC A. FARLEY, D.D., of Brooklyn, N. Y.

EVENING MEETING AT MUSIC HALL.

A public meeting was held at Music Hall on the same day, commencing at 7.30 P. M., Hon. CHARLES ALLEN presiding, and music being furnished by the choir of the South Congregational Church, under the lead of Mr. B. J. LANG. Prayer was offered by Rev. FREDERICK FROTHINGHAM, of Milton, Mass. Addresses followed from Rev. FRANCIS B. HORN-BROOKE, of Newton, Mass., Rev. CHARLES G. AMES, of Philadelphia, Pa., Rev. FREDERICK L. HOSMER, of Cleveland, Ohio, Rev. THOMAS R. SLICER, Providence, R. I., and Rev. KRISTOFER JANSON, Minneapolis, Minn.

REPORT OF THE BOARD OF DIRECTORS.

To the Members of the American Unitarian Association.

YOUR Board of Directors desire to put at the beginning of their Report a plain statement of the condition and needs of your treasury, and to commend the same to your careful consideration.

For each of the ten years preceding 1875 the average gift of our parishes for missionary work reached \$50,000. But under the influence of the commercial panic of 1873 this gift began to decrease, until, in 1879, it had fallen to \$23,000. In 1880, however, it rose to \$26,000. In 1881 the \$26,000 became \$34,000; and this year, when the contribution of the Church of All Souls, New York, which has been delayed necessarily a few weeks, shall be received, it will rise to \$35,000, — a steady gain, which in four years has amounted to \$12,000. It should be added, that one hundred and ninety-three societies have this year responded to our call, in place of one hundred and forty-eight last year, — a number greater than has ever been recorded in the whole fifty-seven years of the Association's life. All this has been accomplished without the help of that moral enthusiasm, generated by the meetings of the National Conference, which has always helped to swell our receipts. It is evident, therefore, that the financial outlook furnishes no cause for discouragement, but the reverse.

But while the gift of \$35,000 does not justify discouragement, it should not permit us to rest contented. Our constituents need to understand more clearly than they do, that, with such a sum at command, a bold and vigorous policy is not possible. Especially must this be true, since the parishes have fallen into the habit of postponing their subscriptions and collections to so late a period of the year, that often all the appropriations have to be made when scarcely more than one half of the year's gift has been paid. And the simple truth is, that when the old work, which it would be ruinous to abandon, has been cared for, very little money remains to plan and carry into successful operation new work. To plant churches in great and growing cities, to take advantage of the multiplied openings for our word which the theological changes of our time have created, to send missionaries wherever there is a field and a call, — this attractive and important work involves expense too great for the treasury which our people furnish, and for the most part must be left undone. Our body asks for a courageous policy and an onward movement. The resources of the last seven years have made a policy which waits upon events, and a movement slow and halting, almost necessities.

During the last twelve months, notwithstanding the disappointments of the past in respect to contributions, your Directors have gone forward boldly and prudently, doing the work which seemed most imperatively required. They have believed that their constituents desired such a course, and would sustain them in it, whenever the position of things was fully and clearly understood. The older plans and undertakings have not been neglected. The feeble societies in New England have been sustained; the work in college towns has been maintained and increased; the number of missionaries in new States and Territories has been enlarged; while never has there been a freer distribution of our tracts and books. Meanwhile, some special works of immediate necessity have claimed our attention and demanded a large expenditure of

money. The saving of the old societies in New Orleans and Evansville, the aiding of the Spring Garden Society in Philadelphia to purchase a church building, the establishment of the interesting mission to the Scandinavians of the Northwest under the charge of Kristofer Janson, may be instanced as enterprises which could not be wisely and profitably postponed, which have been attended with gratifying success, but which have drawn heavily upon our means. Looking back, your Directors do not see how they could have done differently and been faithful to the cause, or made any real progress in the diffusion of the truth we all have at heart. They are confident that in all these larger undertakings time will vindicate the wisdom of their course.

But the result is, they have appropriated \$8,000 more than they have as yet received. The Treasurer's statement, indeed, shows an apparent balance — including money for the Spring Garden Society, the Richmond fund, and other special objects — of \$8,000. But all of that balance and more has been already voted. Unless before the time of our annual collection in October large sums are received, the Association will be largely behindhand in its receipts. Of course this active policy cannot be continued if the parish gifts are kept down to the standard of times of commercial panic and adversity. Your Directors said last year, that to do effective work \$50,000 were needed. They repeat the statement this year. It remains with the churches to decide whether the Association shall go forward boldly, or plod along slowly at a pace which is but little more effectual than standing still. If the natural expectations of people are to be fulfilled, our parishes must make an average increase of at least one third in their yearly gifts.

Let it be said right here, that our missionary work has never received the real support of our wealthy men and women. Unitarian people have exercised a princely generosity towards everything but their own religious faith. Many a Unitarian layman has given in a year to secular objects, — to

education, to philanthropy, to found hospitals, to build libraries,—more than the whole denomination gives the Association to advance that faith which has been the noblest of influences in human lives, an unspeakable comfort in trying hours to its possessors, and which is doing more than any other one cause to create interest in that education or that philanthropy for which he so gladly gives his thousands and tens of thousands. Not infrequently he gives, and gives largely, to institutions which are based upon ideas of truth which, to say the least, are not his own. The inhospitality of Unitarians to their own truth is the painful problem. Never will the Liberal faith prosper and advance until Liberal Christians love it, and are ready to give for it as much at least as they are ready to give to any one object which has for its end the comfort of the body, or the enlightenment of the mind,—good ends and greatly to be desired, but not the highest, not the most to be coveted. Your Directors would suggest as a practical application of these views the payment, before the annual subscription in the fall, not by societies but by individuals, of the \$8,000 needed to square the year's account. This deficit was incurred in the furtherance of undertakings which must receive the approval of thoughtful and earnest people. It was incurred when, through the delay of the societies in making payments, it was impossible to say whether our funds would or would not be sufficient, and when to refuse to appropriate was to sacrifice the best opportunities of the year. Only a small portion of the liberality displayed to other and—let us say it, seriously and firmly—less high objects, would sweep away the deficiency in twenty-four hours. We appeal with confidence to our laymen and women who have been blessed with abundant means, to undertake to do this.

We turn from the financial needs and duties to the year's work. It is difficult to present this work in its full breadth and value, and to present it at the same time in a thoroughly intelligible way. It is so multiform, it covers such a width

of country, it relates to so many objects, that many people fail to get a clear view of it, and turn with a sense of relief to some single good object, which is no more important than fifty other objects which are under the care of the central organization, and give to that single object with a disproportioned generosity. If your Board could once so outline their work and so definitely mark out its lines of activity that you could truly comprehend the worth of each year's achievements, nothing more would be needed to awaken your interest and to compel your generosity. Just that we would attempt to do.

We begin with that branch of religious activity which is oldest in time, nearest home, and to the casual observer least attractive: we refer to the aid extended to societies which are in a state of chronic feebleness. We help fourteen such societies, at an expense of just \$2,000. Of these fourteen societies all, with one exception, are in New England. These are the original parishes of the towns. They date back in their origin many generations. Three are as old as the settlement of the country. The good work which these parishes have done, the number of valuable men and women which they have sent forth, is simply incalculable. Let us select one instance, that we may understand what a feeble New England parish is. Mendon is, with one exception, the oldest town in Worcester County. The direct descendant of its first minister, Joseph Emerson, was one who seems to have departed but yesterday, and whose name stands high as the highest in the rolls of American literature: we mention with affection and reverence the name of Ralph Waldo Emerson. Mendon has furnished this Association one of its Presidents. It has given us two ministers at least, second to none in character and usefulness. Out of its broad acres five new towns have been formed, in which are three self-supporting Unitarian parishes, which this very year have sent to our treasury nearly four times as large a sum as we

have appropriated to aid the parent church. Sometimes it is lightly said, "Why not give up these societies which have outlived their usefulness?" We cannot; even from a utilitarian point of view, we ought not. They give us more in living men and women than we give them in gold.

We turn to a different branch of our work. We have helped nearly twenty parishes, which are situated in towns which are increasing in population and wealth. They are parishes which in a few years will be not only self-supporting, but themselves generous supporters of our charities. It is one of the gratifying results of the year's efforts, that four of these societies have made their last application for help, and enrolled themselves among our steady contributors. This is a kind of work which we would gladly enlarge. There are scores of such places where, with sufficient funds and the right men, we could plant enduring Liberal churches. It is one of the painful results of the indifference of so many of our people to their missionary duty, that we cannot make this our proper contribution to the common weal. We select two cases, not essentially different from others, to illustrate the nature and worth of this kind of missionary activity. We begin at our own door. Brockton is only twenty miles from Boston. The seat of a great industry, it has doubled its population in ten years. Fifteen months ago it is probable that a Unitarian sermon had never been preached within its limits. But the soil was prepared; and the moment a hall was opened for Unitarian preaching, it was filled. The Association has given this society only \$300, yet it is now self-supporting, with an average attendance greater than that of many old and prosperous parishes. We take our second illustration from afar. Kansas City is possibly the most important commercial centre between the Mississippi and the Rocky Mountains. A dozen railroads radiate from it. It cannot have less than sixty thousand people, and is growing with a true Western growth. Two years ago, Mr. Utter, returning from faithful missionary service in Washington Territory,

stopped at Kansas City. He found a discouraged society, which hardly knew whether it was best to attempt to live or quietly to die. He has been there two years ; and while this report was being written, a letter came saying that the parish had so increased in strength and hope that it could pay its minister's salary and all its yearly expenses. What we say of Brockton and Kansas City we can equally well say of many other towns East and West. We think that the ministry of Unitarian truth in Boston is a blessing. We are sure that it has done a great deal to soften the theological climate, to make religion rational, and to create a philanthropy at once earnest and practical. Is Unitarian truth likely to be of less worth as it follows the sun from his rising to his setting?

Of the labors in college towns, first suggested by the Rev. C. H. Brigham, we need not repeat what has been fully set forth in past reports. We need only to add that Lawrence, Kansas, by the settlement of the Rev. C. G. Howland, has been added to the list of college towns in which there is stated Unitarian preaching; and that our Missionary, Mr. Powell, has held occasional services at Lincoln, the seat of the University of the State of Nebraska, where before many years it is hoped that a Society may be permanently established. The new church building at Ann Arbor has been commenced, and the expectation is that it will be ready for use in the fall. The width of the influence of these parishes in college towns is very great. It is hardly too much to say, that in every considerable city in the West there are young people with broad culture who have been moulded, if not in name, certainly in fact, into Liberal Christians, and are exercising a great influence in favor of more rational conceptions of God and of his relations to his earthly children.

The purely missionary work of the Association has been greatly enlarged. To our list we have added Mr. Visser in Dakota, Mr. Powell in Nebraska, Mr. Wright in Wisconsin, Mr. Kittredge in Michigan, and Kristofer Janson in Minnesota. To this great West, where these are working, we are

continually sending our sons and daughters. Here mighty States are forming to be powerful for good or ill. Our duty is to help form them for good. Now we do all too little. In the future we shall desire to do — not less — but more. Very plain it is, therefore, that this policy of appointing missionaries for States and Territories will not be revoked. Already Illinois is knocking at our doors ; and the time cannot be far off when we shall find it to be both our duty and our interest to have an earnest man in every State and Territory. We shall need great faith in our hearts and great generosity in our gifts to rise to the height of this our providential work.

We pause a moment to speak of the mission of Kristofer Janson. Nothing more interesting has occurred in the history of our body. In Minnesota are a hundred thousand Scandinavians, Northmen, of the same stock with ourselves. In our liberal air many of these had attained to a desire for more freedom and more reason in religion. To these people has come Kristofer Janson, a man of their own race, trained in their own theological schools, but broadened and enfranchised by the culture and practice of general literature. Already he has gathered five or six little societies in and about Minneapolis. Even now these are ready to pay one half of his support. They hope before another twelve months have passed to take him entirely into their own charge.

At this point we would say a word concerning the Anna Richmond fund, which has been entrusted to us. Some years ago Mrs. Richmond placed in the hands of Henry. P. Kidder, Esq., a sum of money of which \$500 was to be paid every year to support a professor in the Ancient Unitarian College at Clausenburg in Hungary. Of that fund \$4,000 remain. The desire is to increase it to \$10,000, and so to make it a perpetual endowment. We commend the subject to the liberality of our men of wealth. The Hungarian Unitarians have held fast to their faith, in poverty and often in persecution, for more than four centuries. No more truly than by such a gift could we

express our faith that God has indeed made of one blood all the children of men.

Two undertakings have required of your Directors heavy appropriations. Early in the year a committee from the society in New Orleans waited upon them. Very painful was their statement of the condition of this once prosperous parish. Burdened by debt, depleted by death and removals, scarcely thirty gathered to a Sunday service. The question which your Directors had to ask themselves was, "Would they permit this, our only society in the most important of the cities of the South, to die without one more vigorous effort?" They answered unhesitatingly, "No." Under their auspices, Mr. Allen went to occupy the post. Success has attended his labors. The audiences quadrupled, the Sunday-school restored, hope and courage renewed, the expectation of a better future rests on some solid foundations. But this renovation has cost the Association more than \$3,000.

This spring, representations were made to your Board that the Rev. Charles G. Ames had gathered in Philadelphia an audience of more than three hundred people. It met in a hall which during the week was used for all kinds of purposes. Under such circumstances there was little assurance of continued existence, and small opportunity to create any permanent church life. But a Swedenborgian society had offered to them their church, fully furnished, with carpets, organ, and vestry, for the low price of \$25,000. Mr. Ames's Society had been able to obtain from their own resources and the benefactions of friends only \$20,000, and yet it was necessary to accept the offer at once, or lose the building. Would the Association assume the payment of the needed \$5,000? It would. So the Spring Garden Society is glad in the possession of a permanent place of worship, hopeful, prosperous, and entering upon a career of wide and wholesome influence. The \$8,000 spent to achieve these two successes almost exactly coincide with the amount which our

appropriations exceed our receipts. No one would wish the work at New Orleans and Philadelphia undone. For in truth these undertakings, so happily concluded, are the best achievements of the year. Would not our people, with their ample resources and proved liberality, immediately sweep away a deficit thus incurred, if they truly comprehended the case?

Did time permit, we would gladly dwell upon Mr. Mayo's admirable work for education in the South; but his Report is to be published in full, and it is not needful. We should be glad, too, to be able to say that the little mite which we have given to the support of Miss Bradley, in her excellent service at Wilmington, had become a great sum to cast into her treasury. We are sorry, also, that we must defer until Mr. Chaney's return any full statement of the result of preaching at Atlanta.

We do not feel it to be necessary this year to add anything to the full notice of the India Mission given last year. Mr. Dall, who for nearly thirty years has been at the head of that Mission, for the last twelve months has been in America, enjoying a well-earned respite from labor, but returns the next month to his post of duty.

A matter of great importance, and encompassed by many difficulties, has been before your Board; and, as it has entered upon the stage of public discussion, it seems fitting that your Directors should report what their action has been, and what were the reasons for it. Reference is here made to the proposal to remove the Meadville Theological School to Cleveland, Ohio. Your Board approved of this removal, of the constitution on which it was proposed to found the new School, and of the Board of Trustees into whose hands the management of the School was to be put. Looking at the plan from the Meadville side, they saw that the endowment of the School sufficed to employ only two professors, and possibly to furnish in part the salary of a third. It was evident that such a corps of instructors could not meet the

requirements of our day. Andover, Newton, Cambridge, Princeton, find five to nine professors none too great a teaching force. Your Directors could not be blind, either, to the fact that two earnest appeals had brought only thirty or forty thousand dollars, where two hundred thousand would not have been a superfluity. And they had to face the doubt, whether, if the requisite funds were obtainable, in another generation there would be at Meadville a fitting constituency into whose hands the work of management, so conscientiously performed by the Messrs. Huidekoper, could be committed. Looking at the plan from the Cleveland side, they could not help seeing that Mr. Wade's offer was possibly the most liberal which had ever been made to any religious body of any name. The plan of the School might not, in every particular, meet the views of all the members of our Denomination, or even of all the members of our Board. But it was considered that the School was to be put into the hands of thoroughly representative trustees, who were limited by only two conditions;—that they should furnish young men an education for the Christian ministry, and that they should impose upon those young men no doctrinal tests. It clearly appeared to our minds that the constituency at Cleveland was likely to be an increasing one, and that an institution placed near to the main lines of communication between the East and the West could supply from abroad any deficiency which might exist in this respect at home. Now that the home Trustees of Meadville, in the exercise of their best judgment, have declined to remove, we are not prepared to suggest the next step. Two duties are plain. First, in some fitting manner we should express our grateful sense of the princely liberality of Mr. Wade's offer. Second, we should promptly mark out our own course, so that, if by chance we cannot co-operate with him, we shall not longer delay him from putting his generous plans into execution in his own way.

As we look forward to another year the outlook is not uncheerful. Opportunities are many. Ears ready to hear are

found on every side. The need of a religious body which can unite reason and faith was never more imperative. But to fill our place, to do our work, to be the help doubting and troubled humanity needs, we must be possessed ourselves with some genuine earnestness of mind and some real liberality. We cannot sit still and possess the world. We cannot keep and give at the same time. We need heart and means, zeal and persistent activity. Your Board therefore asks of you, for the prudent but efficient conduct of our work, fifty thousand dollars,—gladly and not grudgingly given. We have ample resources to do this. It does not even call for much of that royal Christian grace, self-denial. What our people need is faith in the truth for which they stand, and something of the same gladness to give for its support that they have to give to other objects, not more important, not more sacred. This day of national memories quickens our Denominational memories. We shall remember to-day with fitting words of grief and eulogy that we too have had many good soldiers fall on the battle-fields of life. But no remembrance of them can be so good as taking up the work they have laid down, and carrying forward the cause they loved to a yet more resplendent victory.

Your Board would present the following resolutions for consideration :—

Resolved, That the experience of the past has shown that the varied work of the Association cannot be satisfactorily performed with any sum less than \$50,000 ; and that it is a duty which our churches owe to the truth for which they stand, to furnish every year that sum.

Resolved, That, in view of the great opportunities for successful missionary effort which are now opening, it is the duty of the Association to engage in fresh and broader work, and that our churches should recognize that it is their privilege to sustain the Association in so doing.

Resolved, That we owe a deep debt of gratitude to J. H. Wade, Esq., for his offer to endow a Theological School at Cleveland, and that our people should give immediate and serious consideration to the question, whether our body can co-operate with him in the establishment of such a school as he desires.

For the Board of Directors.

GRINDALL REYNOLDS,
Secretary.

MEMORIAL ADDRESS.

BY REV. FREDERIC H. HEDGE, D.D.

MR. PRESIDENT, — We do well to devote a portion of this Anniversary Day of our Association to the memory of those servants of our cause who during the past year, having finished their work, have retired from our ranks to “join the choir invisible.”

It falls to me to speak of Dr. Bellows, who, if less impressive as a preacher than the honey-lipped Nestor who hastened to follow him in death, has had in all our annals no equal as a man of action.

Two years ago, we celebrated the memory of that illustrious divine whom we regard as our father in the faith. To-day, we commemorate the disciple and brother by whose organizing genius that faith has been made to take to itself a body as compact as our unformalized theology and the right to differ, which we all claim, will allow.

He was our Bishop, our metropolitan. The dignity is unknown by name in our communion: the office has no place in our acephalous, isocratic polity. But this once in our history, by this one man in our brotherhood, the function was exercised, and that by no robbery, but by universal consent of the brethren. It was no rape of clerical ambition, but a lot which fell to him by native gift. He took possession of his see by supreme right of natural leadership and self-evident vocation, — a see extending from the Bay of Fundy to the Golden Gate. An ecclesiastical centurion “set under authority,” he said to this man, Go, and he went; to another, Come, and he came. He ordered us hither and thither, and

we surrendered ourselves to his ordering. One day, he summoned us to New York, and founded the National Conference of Unitarian Churches. Another day, he summoned us to Springfield, and established the Ministers' Institute. These organizations, which we trust will survive him and last as long as our communion shall maintain its specialty and continue a separate fold in universal Christendom, testify of his far-seeing sagacity as well as his far-reaching zeal. They are his monument, had he no other. They are his "epistle written in our hearts, known and read of all men," "written not with ink, but with the spirit of the living God."

St. Paul, enumerating the trials and triumphs of his mission, boasts that he was in "journeyings often." Our Unitarian missionary, in journeys not less frequent, exceeded, if journeys be estimated according to their length, by many a meridian the apostolic mark. When Starr King died, he hastened to San Francisco, while as yet no rail had pierced the Rocky Mountains, comforted the orphan diocese, with counsel and ordinance confirmed the church, and established a pastor in the vacant pulpit. This was one among many of the generous impromptus of his alert and enterprising spirit.

His qualifications for the office he assumed were, first of all, faith in the cause and fervent love of the cause he espoused. With the heart, and not with the understanding only, he believed in the liberal gospel of our church. With the heart he desired to see it prevail and extend its beneficent influence in the land. He was not content to hold the beliefs he cherished as a private estate. The doctrine by which he had been enlightened and cheered and inspired, he burned to impart to others for their enlightenment, encouragement, and inspiration. He believed in its final triumph, but not without adequate efforts devoted to that end. Those efforts, so far as he was concerned, should not be wanting.

To these moral incentives, we must add a felicitous tact and extraordinary power of adaptation. He discerned two hostile

forces at work: on the one hand, a headlong, radical spirit tending to Nihilism; on the other, a timid, conservative temper threatening arrest in the past, and captivity to dogma and the letter. He set himself to mediate between the two. His own theological proclivities inclined to the conservative side, but his convictions were not very exigent. He could practise a tolerant frankness, which by conciliating dissent might limit the aphelion of denial, while it shamed stagnation and loosened the bands of custom.

He craved popularity, he needed it for the end he had at heart. And he *was* popular. Innocent of duplicity, by virtue of a never-failing suavity he could be all things to all men, conciliating the self-willed, humoring the weak, noticing the obscure, acknowledging the claims of the eminent, paying tribute where it was due, and collecting it from all. Always the man he talked with deemed him his particular friend. There was no falsity in this and no hypocrisy: it was pure affability, the easy libation of a fluent nature and a brimming cup.

I note in this man the rare combination of the consecrated soul with the boon companion, — the enthusiast with the man of the world. He was not one of those of whom it could be said, as Wordsworth said of Milton, "His soul was as a star, and dwelt apart." He was not one of the bloodless hermit saints, who seem not to belong to this world, attached to it by only the slenderest thread of animality, whose soul

"Scarce touching where it lies,
But gazing back upon the skies,
Shines with a mournful light."

He was no ghost, no lank ascetic, but an honest, wholesome son of earth, at home in the flesh, who without being in the least a sensualist, not living by bread *alone*, yet lived by bread in the widest sense, — a boon companion who enjoyed the feast and the jest, could give as well as take of that coin, was quick at repartee, met the worldling on his own ground, and

charmed the table with the brightness of his wit. Yet he never unfrocked himself, nor pained his friends with any sense of incongruity between his discourse and his calling. As in Philip Neri, the jester was the foil of the priest.

Withal, as I said, a consecrated soul. If he shone as a man of the world in worldly converse, he had none the less his conversation in heaven. His supreme aim in life, embracing and subordinating all secondary aims, was in one or another way, by this or that ministry, to fix and extend the kingdom of heaven on the earth, everywhere rooting out evil and planting good. For this and in this he lived, and moved, and had his being. Time, money, and pen were at the service of every good cause. In what charity was he not active? In what philanthropic movement did he not lead? As champion and advocate of all the humanities, that great and popular city of his abode had no citizen more honored and called for, no voice more prompt and commanding. Remember that shining episode of his public life, the Sanitary Commission! Who of us, brother ministers, his survivors, can be named whose record contains a chapter like that, so replete with laborious, needful, beneficent service? Few who were not intimate with our brave brother can know what toil and cares, what runnings to and fro, what appeals to the indifferent, what wrestlings with officials, what liberal expenditure of private means that enterprise involved. And he was the soul of it all. It is not too much to say that, although without him it would doubtless have originated, and in the hands of Olmsted and other willing and able coadjutors have done a good work, it could not without him have been the power and the success which it was. We learned from his example that the age of chivalry was not passed, as Burke complained, when this new hospitaler and knight of St. John took the field in the cause of mercy. I visited not long since the cemetery at Arlington, where thousands upon thousands of the soldiers who fell in the war of the Rebellion are interred. As I wandered among those mostly nameless graves, I re-

flected that perhaps not one of that mighty host had perished without having experienced, directly or indirectly, some alleviation of his sufferings, through the hand of that great charity of which our brother was the head.

And all the while, through all the years of the war, he retained his cure of All-Souls Church, preached in his pulpit, and fulfilled the duties of his pastorate.

I recall with wonder his indefatigable diligence, his amazing activity. The steam was always up in that fierce engine that was in the body of him, of which his life was the fuel. The driving-wheel was never still. Even in his dreams, I think he must have been at work. Minister of a cultivated, intelligent, and, as one might suppose, exacting congregation, he satisfied their demands with his preaching; and yet preaching was but a small part of his activity. Often, his sermons were written at one sitting. But haste was not apparent in them. The same sermons would have cost some of us whole days in the preparation. Then, he found time for other writing in many kinds and various interests, — literary and practical, spiritual and temporal, — and conducted a correspondence that might have taxed the ability of a statesman. He never neglected a letter due. Indeed, writing was as natural to him as breathing. It seemed as if the pen were a part of him, a supplementary organ which Nature, foreseeing his needs, had attached to his finger-joints, and which could be sheathed or unsheathed at will. At houses where I have visited with him in his vacations, he would sit up late after the rest of us had retired, and rise before we woke, to write. It was thus that he composed his history of the Union League Club.

You will say that with all this activity, with this excessive giving out, there could be no time to take in, no time for study and reflection. As to reflection, I cannot say. Long, deep, silent, patient brooding, I suppose, was not in his nature. But this I know, he was a diligent reader. Scarcely a book of special importance in the province of history or

popular philosophy, or even fiction, was uttered by the press but he somehow found time to acquaint himself with its contents.

The one talent denied him was that of repose. He could not do nothing; he could not lie by. Of leisure, he had no experience, no relish, scarcely knew what it meant. His health breaks down from overwork and he goes abroad, undertakes a grand tour for its recovery. But the tour is turned to new toil. Half the night is spent in bringing to protocol the observations and events of the day. From the railway, from the saddle, from rounds of sight-seeing, straight to the ink-stand. The written sheets are sent home, are committed to the press; and, when the journey is ended, behold! it is a book. I say this not by way of commendation, but of characterization. I do not think it is the way to get the full benefit of travel. It is not even the best way to see what we went out to see. What we inspect only to describe on the spot we do not see to much advantage: the impression escapes with the report. To see well, one must have no ulterior end, must be passive, must let oneself be acted upon by the thing seen, — must be oneself, so to speak, the object, and the thing seen the subject.

But such passivity was not in Bellows's make: he must see with the will, if at all. He could not be intellectually passive and active at the same time, except occasionally in the sense in which

"The passive master lent his hand
To the vast soul that o'er him planned."

Occasionally. Here, I come to speak of a master-trait of our friend, a ground-principle in his mental constitution, not to mention which would be a grave omission. I am at a loss by what term to express it. If I cared to be pedantic, I would say, in the Greek sense of the word, *dæmonic*. I will call it, in plain speech, an extraordinary capacity of pure inspiration. No one has really heard Bellows, no one really

knew him who has not heard him at his best on the platform. He was not always at his best, though never prosy. But when he was! We talk of extempore speech. In my experience there are two kinds: one that is good, but is not really extempore; and one that *is* extempore, and is not good. And there is another which is miraculous, incomparably better than anything the speaker could have possibly compassed by careful preparation or conscious effort.

"Take no care how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." One must be an exceptional nature for whom this shall be a safe rule. For ordinary mortals, it is a very unsafe one. I have known but two preachers in whose case it was approved; but two who could be effectively beside themselves, who could trust their good genius to bear them better and higher than their own wit; but two whose wings were divinely assured to them. One of these was the late Father Taylor, and the other was our Brother Bellows. With other men, their best things come to them by lonely musing; his, in the torrent and storm of public speech. It was wondrous to listen to him in those exalted moments when fully possessed by his dæmon, —

"Filled with fury, rapt, inspired."

You could not report those flashes with anything like a reproduction or justification of their effect, any more than you could write the aurora or stereotype the lightning. It was not so much the words themselves which he uttered, as the spirit that gleamed in them and through them, that thrilled you.

Of the moral qualities of this hero of our homage I need not descant to you. It might be safely assumed, did we not otherwise know it from personal acquaintance with the man and his record, that such power as he exercised and the influence that went forth of him must have had their source in great virtues. But it needs no assumption. All who knew

him can testify of a moral courage which quailed at nothing, which braved all risks and defied all consequences ; a generosity which took no counsel of selfish prudence, and exceeded, as other richer men would have reckoned, his pecuniary ability ; a tender sympathy with distress which affliction never appealed to in vain ; a loyalty which made his friendship a prize ; a kindliness of nature which made sunshine where he came.

Such was our brother in his life and work. We do not claim for him the vision of the seer ; we do not claim for him the penetration of the great original thinker, nor the erudition of the deep-read scholar, nor even the insight of the emancipated critic. What we do claim for him is a transcendent power of beneficent action. He has left no written word which, like that of Channing, has secured for itself a wide acceptance and a long future ; none which will worthily represent him to posterity. But the spirit in which he wrought, is it not immortal ? His work, shall it not survive in its fruits ? The lesson of his life, shall it not abide with us, though his place in our ranks can know him no more ? Will it ever be filled again by one so brave and strong ? The best that can be said of any man may surely be said of him, — that he was one of those “ who passing through the valley of Baca make it a well.” It is good to celebrate such : it is better, so far as our meaner gifts and feebler will may suffice, to follow them.

And now, Mr. President and friends, I crave your indulgence for one more word, — a brief word *in memoriam* of another preacher of our communion, more recently deceased, once for a few years a preacher in the technical ecclesiastical sense, occupying a pulpit in this city as his father had done before him ; always a preacher in the higher, universal sense, — a prophet, — the greatest, I think, that this country or this age has known. Your thought will doubtless have anticipated me, when I name the name of Emerson.

Prevented by accident from assisting at his interment and

offering my tribute with others at his bier, I desire in this presence to acknowledge the debt we owe him as promoter of the cause to which this Association is vowed, — the cause of spiritual emancipation.

An emancipator he was by the positive, affirmative method, so much rarer and more effective than the negative, aggressive one adopted by most reformers. In the words of Dr. Holmes: "Here was an iconoclast without a hammer, who took down our idols from their pedestals so tenderly that it seemed like an act of worship."

His life is a measure of the liberty wherewith he has made us free. If forty years ago one had ventured to commend him to this Association, he would have pronounced his own doom of ecclesiastical ostracism. Forty years ago, he was a heretic, a blasphemer, a pest and peril to Church and State. To-day he is acknowledged a prophet, and those who reviled him are ready to garnish his sepulchre. Thus, he verified his own words: "Patience and patience and patience, and we shall win at last."

This is not the place to consider his rank as a writer or to vindicate his imperial claim as a poet. But, as a preacher born and nurtured in our communion, he belongs to us; and I have to say of him that, as a preacher, he was one of the few in all the ages who in the realm of spirit have spoken with authority, — authority in the high sense in which the supreme Teacher from whom our Christendom dates was said to speak "as one having authority, and not as the Scribes." There is an authority to which the many bow, — the authority of place, of office, the authority of tradition, of the letter, the authority of the past. His is the authority of an original, independent witness. "I am an inquirer with no past behind me." He brought a fresh eye to the contemplation of those things which most men see only through the eyes and report of others, — a vision unforestalled by precedent, unbiased by tradition, uncontrolled by the will, unbribed by interest or passion. Such vision was possible to him through

that unconditional surrender to the spirit expressed in his saying, "Stand aside, and let God think."

To see thus was his rare privilege ; to say what he saw, his high calling and prophetic mission. He would say only what he saw, only what he found the warrant for in his own vision and experience. Absolute sincerity in seeing and saying, — this is testimony which we must perforce respect. This is authority. He, too, could say with Jesus: "Therefore came I into the world, that I might bear witness of the truth."

The sect of Friends have a phrase, — "to live near the truth." Such living is more common with people of low estate unknown to fame than it is with men of public note. Of all distinguished men I have known, Emerson was the one who lived nearest the truth. He was truth's next neighbor, and there was nothing between. In my life-long converse with him, I could detect nothing between him and the truth, — not only no hypocrisy or pretence, but no wilfulness, no vanity, no sensitiveness to praise or blame, no art to win applause, no ambition even, "that last infirmity of noble minds."

He was not covetous of speech ; he had no hankering for the ears of men ; he did not seek opportunities of utterance as some who are counted philosophers use. If he could hold his peace, he chose it rather. To be, not seem, was his intent. To be, not seem, is the lesson of his life. So living, he has lived down censure, has lived down ridicule, has lived down slander, oppugnance of the worthy and the unworthy, and is now accepted by us all as our best preacher of true manliness, of patience, of sincerity, of faith, of moral freedom and independence, of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, lovely, and of good report."

"He spoke, and words more soft than rain
Brought the age of gold again.
His action won such reverence sweet
As hid all measure of the feat."

Dr.

TREASURER'S STATEMENT.

Cr.

1881. April 30. 1882. April 29.	To balance, per account rendered to date	\$4,991.45	1882. April 29.	By amount of payments on sundry accounts, viz.:— NEW ENGLAND STATES: Amount expended in this section of the country, for missionary purposes and in aid of feeble societies	\$8,223.61
	To amount of receipts on sundry accounts, viz.:— DONATIONS: Amount received from societies and persons, for the general objects of the Association	33,584.53		MIDDLE STATES: Amount expended in this section of the country, for missionary purposes, &c.	2,557.70
	ANN ARBOR CHURCH: Amount received towards the erection of a new church edifice in Ann Arbor, Mich., and to furnish it with an organ	1,907.00		WESTERN STATES: Amount expended in this section of the country, for missionary purposes, &c.	8,643.83
	MEADVILLE THEOLOGICAL SCHOOL: Amount received towards the endowment of the Theological School at Meadville, Penn.	4,165.33		SOUTHERN STATES: Amount expended in this section of the country, for missionary purposes, &c.	3,104.10
	SPRING GARDEN SOCIETY: Amount received towards the purchase of a church for the Spring Garden Unitarian Society, Philadelphia, Penn.	1,497.13		PACIFIC COAST: Amount expended in this section of the country, for missionary purposes, &c.	500.00
				WILMINGTON CHURCH ESTATE: Amount paid as interest on mortgage on church property in Wilmington, Del.	180.00
	GENERAL FUND: Amount received from the following bequests: Miss Lucy E. Penhallow, Lowell, Mass., \$500; Johnson C. Burrage, Boston, Mass., \$1,000	1,500.00		INDIA MISSION: Amount paid for salaries of Rev. C. H. A. Dall and Mrs. Helen Tonkins, &c.	3,600.00
	ANNA RICHMOND FUND: Amount received from Henry P. Kildner, Treasurer, to be held in trust for the Anna Richmond Professorship, in the Unitarian College at Klausenburgh, Hungary	3,497.84		THEOLOGICAL EDUCATION: Amount paid to theological students, and towards salary of Professor at Meadville Theological School	680.00
	Amount received from subscribers towards endowment of this Fund	100.00		DEMOMINATIONAL LITERATURE: Amount paid to "Unitarian Review," and for copies of "Unitarian Review" and "Christian Register" sent to libraries, &c.	3,523.57
				AFRICAN METHODIST EPISCOPAL CHURCH: Amount paid for lectures at Willberforce University	500.00
				HUNGARIAN UNITARIANS: Amount paid towards support of Unitarian Preaching at Buda Pesth, Hungary	500.00
				NATIONAL CONFERENCE: Amount paid towards its expenses	519.47
	MERCHANDISE: Amount received from sale of books	5,888.13		MEADVILLE THEOLOGICAL SCHOOL: Amount paid towards its expenses	6,141.16
	LADIES' COMMISSION: Amount received for their use	35.00		UNITARIAN MISSION: Amount paid for their expenses	50.16
	KENDALL FUND: Amount of income added to principal	39.70		SALARIES: Amount paid Secretary (less net receipts for preaching) and Assistant Secretary	6,055.00
	LIENOW TRUST FUND: Amount added to principal from profit on securities sold	575.70		EXPENSE: Amount paid clerk and porter, and for fuel, expressage, postage, stationery, &c.	2,750.56
	INVESTMENT GENERAL FUND: Amount received from stock sold, for reinvestment	7,363.75		MEADVILLE THEOLOGICAL SCHOOL: Amount paid Treasurer of the Theological School, in Meadville, Penn., being the sum received for that object	4,165.33
	INVESTMENT HAYWARD FUND: Amount received from loan paid, for reinvestment	3,000.00			

INVESTMENT KENDALL FUND: Amount received from stock sold for reinvestment.	2,569.05
TEMPORARY INVESTMENT: Amount received from loan paid	10,000.00
INCOME GENERAL FUND*	6,008.80
INCOME HAYWARD FUND*	1,325.00
INCOME PERKINS FUND*	600.00
INCOME KENDALL FUND*	161.30
INCOME KING FUND*	550.00
INCOME GRAHAM FUND	513.40
INCOME LIENOW TRUST FUND	304.00

April 23. To balance brought forward \$90,182.10
 \$8,512.83

Boston, May 24, 1882. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 29, 1882, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was \$8,512.83; that the invested funds held by him on account of the Association are the General Fund, amounting to \$109,311.42; the Hayward Fund, amounting to \$23,000.00; the Perkins Fund, amounting to \$10,210.00; the Kendall Fund, amounting to \$2,608.75; the King Fund, amounting to \$10,000.00; the Lienow Trust Fund, amounting to \$4,955.20; and the Anna Richmond Fund, amounting to \$3,071.25; and a balance on account of Temporary Investments, amounting to \$7,972.15, being the sum contributed for the Ann Arbor Church; for which satisfactory securities have been exhibited to us, according to the annexed schedule.

B. W. TAGGARD.
 J. K. FULLER.

ANN ARBOR CHURCH: Amount paid on this account	90.85
INVESTMENT GENERAL FUND: Amount invested, and reinvested on this account	18,021.92
INVESTMENT HAYWARD FUND: Amount reinvested on this account	3,000.00
INVESTMENT KENDALL FUND: Amount reinvested on this account	2,608.75
INVESTMENT LIENOW TRUST FUND: Amount invested on this account	575.70
INVESTMENT ANNA RICHMOND FUND: Amount invested on this account	3,071.25
TEMPORARY INVESTMENT: Amount temporarily lent	1,816.15
INCOME GENERAL FUND: Amount paid as accrued interest on bonds purchased	82.84
INCOME HAYWARD FUND: Amount paid from income, for premium on bonds purchased	399.33
INCOME KENDALL FUND: Amount paid as accrued interest on bonds purchased	55.00
INCOME LIENOW TRUST FUND: Amount paid Treasurer of the Benevolent Fraternity of Churches, Boston	304.00
Balance carried to new account	8,512.83
	<u>\$90,182.10</u>

E. E. April 29, 1882.

CHARLES H. BURRAGE, Treasurer.

[Extract from schedule of investments annexed.]

General Fund	. . . . .	\$109,311.42
Hayward Fund	. . . . .	23,000.00
Perkins Fund	. . . . .	10,210.00
Kendall Fund	. . . . .	2,608.75
King Fund	. . . . .	10,000.00
Lienow Trust Fund	. . . . .	4,955.20
Anna Richmond Fund	. . . . .	3,071.25
Balance of Temporary Investment	. . . . .	7,972.15

* The totals of these items, which alone affect the proper receipts and expenditures of the current year, are as follows: receipts, \$48,666.15; expenditures, \$47,478.15.

APPENDIX TO TREASURER'S STATEMENT.

Contributions from Societies.

The following list includes all the Societies which have contributed to the funds of the Association for the year ending April 29, 1882, with the sums severally paid by them, "A. A.," indicating the amount given for the Ann Arbor Church, "M.," for the Meadville Theological School, and "S. G.," for the Spring Garden Society, Philadelphia.

In addition to these contributions, there has been received, through the Women's Auxiliary Conference, the sum of \$1,871.50, including \$217 for Ann Arbor, and \$29.50 for Meadville.

Andover, North, Mass. . . .	\$44.75	Harrison Square Society, Dorchester	\$50.00
Arlington, Mass.	123.07	Church of the Unity	500 00
Ashby, Mass.	6.80	Church of the Unity, Ne- ponset	100.00
Athol, Mass.		New South Free Church . . .	53.55
First Congregational Church	10.50	Brattleboro, Vt.	31.25
Second Unitarian Society .	30.00	Brewster, Mass.	19.00
Augusta, Me.	30.00	Bridgewater, Mass.	14.84
Ayer, Mass.	20.00	Bridgewater, East, Mass. . .	50.00
Baltimore, Md.	125.00	Bridgewater, West, Mass. . .	52.00
Bangor, Me.	150.00	Brockton, Mass.	30.00
Barnstable, Mass.	17.50	Brookfield, Mass.	28.25
Barre, Mass.	38.00	Brookline, Mass.	622.00
Bedford, Mass.	12.00	Brooklyn, Conn.	20.00
Belfast, Me.	57.50	Brooklyn, N. Y.	
Belmont, Mass.	107.00	First Society	729.57
Berlin, Mass.	7.50	Second Society	200.00
Bernardston, Mass.	13.19	Brunswick, Me.	43.00
Bolton, Mass.	15.00	Buffalo, N. Y.	190.00
Boston, Mass.		Burlington, Vt.	300.00
First Parish of Dorchester .	800.00	Calais, Me.	10.00
First Church . . (M., \$669)	1,694.00	Cambridge, Mass.	
First Religious Society in Roxbury . . (M., \$351)	676.00	First Parish	315.00
Second Church	500.00	Cambridgeport Parish . . .	209.63
King's Chapel Society (S. G., \$500)	1,210.71	Society at East Cambridge .	30.00
Arlington Street Society . .	1,210.35	Canton, Mass.	96.00
First Parish of Brighton . .	20.08	Charleston, S. C.	45.50
Hollis Street Society	250.00	Charlestown, N. H.	25.89
West Boston Society	638.00	Chelmsford, Mass.	16.33
First Congregational Soc'y of Jamaica Plain (S. G., \$330)	1,208.78	Chelsea, Mass.	25.00
Third Religious Society of Dorchester	110.22	Chicago, Ill., Church of the Messiah	150.00
Harvard Church in Charles- town	93.00	Clinton, Mass.	50.00
Hawes Place Society, South Boston	30.00	Concord, Mass.	500.00
South Congregational Church	2,000.00	Concord, N. H.	190.00
Church of the Disciples (S. G., \$667.13)	1,667.13	Dedham, Mass.	235.50
Second Hawes Society, South Boston	170.00	Dedham, West, Mass.	30.00
Church of Our Father, East Boston (M.)	217.58	Deerfield, Mass.	11.00
Mount Pleasant Church, Roxbury	130.25	Dighton, Mass.	10.00
		Dover, N. H.	32.50
		Easton, North, Mass. (Dec. 8, \$242.12; April 29, \$922) . .	1,164.12
		Eastport, Me.	20.00
		Ellsworth, Me.	25.00
		Evansville, Ind.	15.50
		Exeter, N. H.	29.00
		Fairhaven, Mass.	16.00

Fall River, Mass.	\$75.00	Providence, R. I.	-
Fitchburg, Mass.	233.52	First Congregational Church	\$1,304.00
Framingham, Mass.	201.00	Westminster Society	673 00
Francestown, N. H.	10.00	Olney Street Society	60.00
Franklin, N. H.	23.25	Quincy, Mass.	101.37
Germantown, Penn.	160.50	Reading, Mass.	30.00
Gloucester, Mass.	100.58	Revere, Mass.	13.06
Greenfield, Mass.	102.60	Rochester, N. Y.	36.38
Groton, Mass.	102.00	Rowe, Mass.	10.00
Hartford, Conn.	80.00	Saco, Me.	106.00
Hingham, Mass.	155.00	St. Paul, Minn.	50.00
First Parish		Salem, Mass.	
Second Parish (South Hing-		First Society	133.00
ham)	20.14	Second Church	115.00
Third Society	85.73	North Society	432.00
Holyoke, Mass.	25.00	Sandwich, Mass.	30.00
Hopedale, Mass.	543.50	Scituate, Mass.	8 00
Hubbardston, Mass.	13.00	Sharon, Mass.	31.00
Hudson, Mass.	31.00	Shelbyville, Ill.	9.08
Keene, N. H. (A. A., \$100)	317.00	Somerville, Mass. (M., \$30)	238.00
Keenebunk, Me.	102.25	Springfield, Mass.	140.00
Kingston, Mass.	115.00	Standish, Me.	15.00
Laconia, N. H.	10.25	Stoneham, Mass.	15.00
Lancaster, Mass.	100.00	Sturbridge, Mass.	19.00
Lancaster, N. H.	25.00	Syracuse, N. Y.	200.00
Lawrence, Mass.	76.00	Taunton, Mass. (A. A.)	1,400.00
Lebanon, N. H.	25.35	Templeton, Mass.	101.15
Lexington, Mass.	113.58	Toronto, Canada	14.00
Littleton, Mass.	60.00	Trenton, N. Y.	35.00
Lowell, Mass.	900.00	Troy, N. Y.	143.69
Lynn, Mass.	48.00	Tyngsboro', Mass.	16.00
Madison, Wis.	25.00	Upton, Mass. (M., \$10)	55.00
Malden, Mass.	5 00	Uxbridge, Mass.	125.00
Manchester, N. H.	250.00	Vineland, N. J.	20.00
Marshfield, East, Mass.	13.00	Walpole, N. H.	37.00
Mattoon, Ill.	7.00	Washington, D. C.	287 87
Meadville, Penn.	102.50	Watertown, Mass.	111.10
Medford, Mass.	75.53	Waterville, Me.	40.00
Melrose, Mass.	15.00	Wellesley Hills, Mass.	10.00
Mendon, Mass.	17.05	Westford, Mass.	65.00
Milford, N. H.	25.00	Weston, Mass.	100.00
Milton, Mass.	700.00	Wilton, East, N. H.	48.00
Montpelier, Vt.	73.25	Winchester, Mass.	50.00
Montreal, Canada	85.00	Woburn, Mass.	282.45
Nantucket, Mass.	31.50	Worcester, Mass.	
Needham, Mass.	29.00	Second Cong Church	217.00
New Orleans, La.	21.90	Church of the Unity	289.00
Newport, R. I.	30.00	Yonkers, N. Y.	23.76
Newton, Mass.			
Channing Religious Society	437.35	The following contributions were in-	
Society at West Newton	105.00		
Society at New-on Centre	19.26	tended for the year ending April 29,	
Northboro', Mass.	38.00	but payment was necessarily delayed	
Northfield, Mass.	32.00	until after that date: —	
Peabody, Mass.	77.45	Carlisle, Mass.	\$10.00
Pembroke, Mass.	15.00	Danvers, Mass.	30.00
Pepperell, Mass.	9.50	Haverhill, Mass.	30.00
Peterboro', N. H.	54.00	Medfield, Mass.	50.00
Philadelphia, Penn.		Natick, South, Mass.	27.50
First Unitarian Church	188.00	Norton, Mass.	5 00
Spring Garden Society	211.21	Newburyport, Mass.	31.00
Plymouth, Mass.	40.00	Portland, Me., Second Parish,	50.00
Portland, Me.	161.00	Portland, Oregon	37.00
Portsmouth, N. H.	340.56	Santa Barbara, Cal.	22.00

Dr.	<i>Trial Balance, April 29, 1882.</i>	Cr.
Cash	\$8,512.83	Stock \$28,027.46
Merchandise (stereotype plates, books, tracts, &c.)	8,282.79	General Fund 109,311.42
Tremont Place Estate (a part of General Fund)	30,000.00	Hayward Fund (for For- eign Missions) 23,000.00
Investment General Fund	79,311.42	Perkins Fund (for aiding theological students) 10,210.00
Investment Hayward Fund	23,000.00	Kendall Fund (for aiding New England societies) 2,608.75
Investment Perkins Fund	10,210.00	King Fund (for aiding preachers of New Eng- land and Western societies) 10,000.00
Investment Kendall Fund	2,608.75	Lienow Trust Fund 4,955.20
Investment King Fund	10,000.00	Anna Richmond Fund 3,597.84
Investment Lienow Trust Fund	4,955.20	Ann Arbor Church 7,972.15
Investment Anna Rich- mond Fund	3,071.25	Spring Garden Society 1,497.13
Temporary Investment	7,972.15	New England States* 5,806.64
Bills Receivable	13,000.00	Middle States* 5,933.33
Sunday-School Society	700.00	Western States* 9,200.00
Wilmington Church	2,924.79	Southern States* 1,903.00
Wilmington Church Estate	8,511.50	Pacific Coast* 375.00
Windsor Church Estate	3,000.00	India Mission* 2,700.00
Omaha Church Estate	4,543.59	Theological Education* 425.00
Lawrence Church Estate	2,600.00	Denominational Literature* 2,400.00
Third Unitarian Church, Chicago, Ill.	5,000.00	Book accounts 91.73
Fourth Unitarian Church, Chicago, Ill.	250.00	
Book accounts	1,560.39	
	<hr/> \$230,014.65	<hr/> \$230,014.65

* Unexpended balance of appropriations.

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FIFTY-EIGHTH ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION

WITH THE

Annual Report of the Board of Directors,

AND

THE TREASURER'S STATEMENT FOR THE YEAR
ENDING APRIL 30, 1883.



BOSTON:

AMERICAN UNITARIAN ASSOCIATION.

1883.

UNIVERSITY PRESS:
JOHN WILSON AND SON, CAMBRIDGE.

FIFTY-EIGHTH ANNIVERSARY
OF THE
AMERICAN UNITARIAN ASSOCIATION.

THE Fifty-eighth Annual Meeting of the AMERICAN UNITARIAN ASSOCIATION was held at the Hollis-Street Church, Tuesday, May 29, 1883. At 9.30 A.M. the meeting was called to order by the President, HENRY P. KIDDER, Esq.

Rev. JOHN CORDNER, LL.D., of Boston, offered the prayer.

The record of the last meeting was read by the Secretary, and approved by the meeting.

An order of business, submitted by a Committee of the Board of Directors, was adopted.

The President, in a few remarks, congratulated the Association on the good work of the year. Rev. JOHN H. HEYWOOD, in behalf of the Committee on Nominations, submitted a report, containing a list of officers recommended by the Committee, which was accepted. The President appointed FRANK H. HOLMES, Esq., of Kingston, Rev. CHARLES J. STAPLES, and Rev. JOSEPH P. SHEAFE, Jr., a Committee to receive and count votes. A recess of ten minutes was taken for voting; and it was voted to close the polls at 11.30 A.M.

The Treasurer, CHARLES H. BURRAGE, Esq., presented his report in print, which was accepted (p. 40).

The Report of the Board of Directors was then read by the Secretary (p. 9).

Rev. GEORGE H. YOUNG, of Woburn, in behalf of the Committee appointed to obtain subscriptions to complete the additional endowment of \$50,000 for Meadville Theological School, reported that all but \$3,300 of the needed \$50,000 had been obtained. At the close of his remarks he asked that the Association release the Committee from farther service. After some discussion five minutes were granted, to solicit subscriptions from the audience; and at the end of that time the requisite amount had been pledged.

The following amendments of the By-Laws of the Association were presented by the Board of Directors for action next year:—

ARTICLE II. to be abolished, and in its place the three following By-Laws adopted:—

ARTICLE II. A subscription of fifty dollars shall constitute a person a member of this Association for life; but no money used to send delegates from a church to the Annual Meeting, as provided in ARTICLE III., shall be also used to make Life-members.

ARTICLE III. The churches contributing to the funds of this Association shall be entitled to representation in the annual meeting under the following conditions, viz.: Every church contributing less than one hundred dollars may send to the meeting its minister and one lay delegate. Every church contributing one hundred or more, but less than five hundred dollars, may send to the meeting its minister and two lay delegates. Every church contributing five hundred dollars or more may send to the meeting its minister and three lay delegates,—provided that such contributions shall be placed in the hands of the officers of the Association on or before May 1st, to entitle a church to be represented in the following annual meeting.

ARTICLE IV. The Board of Directors may, by a unanimous vote at a regular meeting, two-thirds of their number being present, elect Honorary Members of this Association, who shall have the same rights and privileges as other members. Such

elections shall be by ballot, and nominations shall lie over at least one month.

ARTICLE III. to be called ARTICLE V., and the last sentence, beginning "But at the annual meeting of 1877," to be omitted.

ARTICLE IV. to be called ARTICLE VI.

ARTICLE V. to be called ARTICLE VII.

ARTICLE VI. to be called ARTICLE VIII., and amended to read as follows:—

ARTICLE VIII. The Annual Meeting of the Association shall be held in the month of May, at such time and place as the Board of Directors may appoint, of which due notice shall be given by circular to the churches, and by advertisement in two or more newspapers published in Boston, at least ten days previous.

ARTICLE VII. to be called ARTICLE IX.

At the request of the Board of Directors, Rev. HOWARD N. BROWN, of Brookline, read a paper explanatory of the reasons for the proposed changes (p. 20).

Rev. JOSEPH H. CROOKER, of Madison, Wis., spoke of the need of the church-building at Madison, in whose erection the National Conference had voted to assist (p. 32).

Hon. JOHN D. LONG followed with an appeal for the early completion of the fund for the new denominational house (p. 36).

At 11.45 A.M. Mr. HOLMES reported, in behalf of the Committee on Election, the following result:—

HENRY P. KIDDER	<i>President.</i>
GEORGE WILLIAM CURTIS }	<i>Vice-Presidents.</i>
CHARLES ALLEN	
Rev. GRINDALL REYNOLDS	<i>Secretary.</i>
GEORGE W. FOX	<i>Assistant Secretary.</i>
CHARLES H. BURRAGE	<i>Treasurer.</i>

Directors for three years.

ALANSON BIGELOW, Boston, Mass.
 Rev. FRANCIS B. HORN BROOKE, Newton, Mass.
 THOMAS GAFFIELD, Boston, Mass.
 Rev. EDWARD A. HORTON, Boston, Mass.
 Rev. SAMUEL B. STEWART, Lynn, Mass.
 WILLIAM L. WHITNEY, Cambridge, Mass.

Rev. COURTLAND Y. DE NORMANDIE offered the following resolution, which was adopted : —

“ That the President appoint during the year a Nominating Committee of Five, to present a list of candidates for election as officers at the next Annual Meeting; also, That the President appoint two auditors to examine the Treasurer’s account for the next Annual Meeting.”

Rev. RUSSELL N. BELLOWS, in behalf of the Council of the National Conference, proposed the following amendments to the By-Laws, for action at the next Annual Meeting : —

ARTICLE I. to remain unchanged.

ARTICLE II. to be abolished, and in its place the following By-Law to be adopted : —

1. Members shall be of two classes, delegate and associate. The delegate members shall consist of persons regularly elected by Unitarian churches or missionary associations, at a stated meeting of these churches or associations. Any Unitarian church or missionary association, of at least two years’ standing, shall, upon sending a contribution for missionary uses to the Treasurer of the Association for two successive years, be entitled to representation at all business meetings of the Association, by the persons of its minister or president, and two additional lay delegates. Delegate members shall have the right to vote at all meetings of the Association.

2. An annual subscription of \$1.00 shall constitute a person an associate member, so long as such subscription be paid.

3. A subscription of \$50 shall constitute a person an associate member for life.

4. Associate members shall have the right of attendance at all meetings of the Association, but shall not be entitled to vote.

5. This Article shall apply only to those persons who shall become members of the Association after its adoption, and shall not under any circumstances be so construed as to change or abridge in any respect the rights and privileges of earlier members of the Association.

ARTICLE III. to be abolished, and the following By-Law to be substituted:—

The officers shall be a President, two Vice-Presidents, a Secretary and one or more Assistant Secretaries, a Treasurer, and eighteen other persons, who with them shall constitute a Board of Directors. These officers, fourteen of whom at least shall be laymen, shall be chosen by ballot biennially at a meeting to be held at the time and place of meeting of the National Conference of Unitarian and Other Christian Churches. The President, Vice-Presidents, Secretaries, and Treasurer shall be chosen biennially, to serve for two years each, or until their successors are chosen. The other directors shall be chosen for six years, or until their successors are chosen; and one-third shall be chosen biennially. But, at the meeting for election of officers of the year 1884, the full number of eighteen shall be chosen, six for two years, six for four years, and six for six years.

ARTICLE IV. to remain unchanged, except that in line four the word "biennial" shall be substituted for the word "annual."

ARTICLE V. to remain unchanged.

ARTICLE VI. to be amended to read as follows,—

An Annual Meeting of the Association shall be held in the month of May, at such time and place in the city of Boston as the Board of Directors may appoint, of which due notice shall be given by circular to the churches and by advertisement in two or more newspapers, one of which at least shall be a Western paper, at least one month previous.

ARTICLE VII. to remain unchanged.

After a few explanatory remarks by Mr. BELLOWS, and some discussion, the amendments were ordered to be presented for decision to the next Annual Meeting.

Rev. HENRY C. DE LONG then presented, for action at the same Meeting, the following Article, to be numbered III., and the number of the succeeding Articles to be changed, so as to conform thereto:—

ARTICLE III. Every Unitarian Church or Society shall be entitled to send to the meetings of the Association its minister and three lay delegates as its representatives."

Adjourned.

EVENING MEETING AT MUSIC HALL.

A public meeting was held at Music Hall on the same day, commencing at 7.30 P. M., HENRY P. KIDDER, Esq., presiding, and music being furnished by the choir of the South Congregational Church, under the lead of Mr. B. J. LANG. Prayer was offered by Rev. FREDERICK A. FARLEY, D. D., of Brooklyn, N. Y. Addresses followed by the President, Rev. MINOT J. SAVAGE, Rev. BROOKE HERFORD, and Rev. H. BERNARD CARPENTER.

REPORT OF THE BOARD OF DIRECTORS.

To the Members of the American Unitarian Association.

It is with great pleasure that the Board of Directors submit to you the Report of a year which has been one of extraordinary prosperity.

Missionary work, like all other human undertakings, demands three things, — adequate means, fitting opportunities, and good workmen. Begin with the first, — *means*. What has the Board to report concerning the financial situation? This; that the gift for general purposes has been \$42,000, a sum \$7,000 greater than was received last year, and greater, also, than has been received in any one of the last ten years. It may be added that the number of parishes contributing this year is greater than last year, though the number then far exceeded that of any previous year. Besides these sums we have to record the following bequests: \$150 from Mrs. Elizabeth G. Stone, of Templeton, Mass.; \$5,211.56 from the estate of Mrs. Sarah W. Boutelle, of Fitchburg, Mass.; \$10,000 from Mrs. Maria Cary, of Brooklyn, N. Y.; \$2,000 from Augustus Story, of Salem, Mass.; \$500 from Lewis G. Pray, of Boston, Mass.; and \$5,000 from Miss H. Louise Penhallow, of Portsmouth, N. H., — or, in round terms, \$23,000. Turn now to the special objects which have been cordially indorsed both by the Association and the National Conference; \$12,000 have

been raised to extinguish the debt upon the church at New Orleans, \$15,000 to increase the endowment of the Meadville Theological School, \$10,500 for Hungary (including the sum so liberally given by the Richmond family to complete the Anna Richmond Fund, and \$3,500 already subscribed to establish a Channing professorship), \$1,500 for Mr. Mayo's valuable work in the South, and, we regret to say, only \$500 in aid of the churches at Des Moines and Madison, — in all, \$39,500. Nor must we forget the magnificent enterprise of a new building, so grandly initiated and so efficiently carried forward by the Unitarian Club, to which \$120,000 have already been subscribed. Add now these sums together: for general work, \$42,000; bequests, \$23,000; for special objects, \$39,500; for a denominational house, \$120,000, and you have, either paid or pledged, \$224,500,—a sum larger than has been raised in any one year for denominational objects since our religious body has had a separate existence. Verily, we have a right to take courage and go forward.

Look, now, for a moment at the second thing essential to success in missionary work, — *fitting opportunities*. The breaking of the power of the old creeds and the old churches over the minds and hearts of men, the readiness found everywhere to consider the claims of new theories of truth, — these are marked characteristics of the times in which we are living. Never was there more need of a body of Christian people who should have both the will and the power to present truth, shorn of error and superstition, in rational and attractive forms. And, for ourselves, never were we in a better condition to do this very work. In every Christian body, however rigid its creed statements or its form of church government, there always have been, and there always must be, great varieties of opinion. Much more must this be the case in a body like our own, which formulates no creed, which accepts no authority but the private conscience, which gladly receives the privileges and encounters the perils

of absolute spiritual freedom. Yet in truth it may be said, that at no time in our history has there been amid great diversities less division among us; when the whole liberal body, from wing to wing, has felt so clearly that it was one great army of the Lord, engaged in building up on this earth the Kingdom of God. It would be childish to say, that to our little body is committed the whole of that great work of spiritual reconstruction which this age and perhaps every age has to accomplish; but it is simple truth to say, that on all sides are open to us as many fields of usefulness as we have zeal and means to cultivate.

The *men* to do this work? Cambridge and Meadville have sent into the field workmen thoroughly in earnest, and furnished with an admirable mental and moral equipment. If all that was required was to maintain the parishes already established, nothing more or better could be asked. But living things grow. And a religious body, to have anything but a name to live, must also grow. Our missionary work demands more men than we have; men of tact and power, men of faith and self-sacrifice, men glad to endure the labor and privations incident to new fields, and able to reap out of such labors and privations assured success; men, if we could have them, such as the early Methodist preachers would have been if quickened and instructed by the life and progress of this nineteenth century. Our weakness is that we have not enough of such men. This gives special interest to the proposed school at Cleveland. We need not speak of the generosity of Mr. Wade's offer, for that has been done over and over again. Neither need we consider what practical steps must be taken to make that offer available, for that duty is in the hands of a committee selected by the National Conference. But this we can say, and say emphatically, that, if such a school will furnish more men both fit and ready for new work in new places, it will remove the one great obstacle to success in the missionary field.

The general outlook is thoroughly encouraging. The

parishes are recognizing more clearly than ever before their duty to do good and communicate. The opportunities for useful work are more, and they are more promising. And, in answer to a plain demand, earnest and consecrated men must appear. After the full reports of previous years, it does not seem needful to enlarge greatly upon the details of our work. That work has gone on steadily, with much to cheer, with little to depress. Thirty-nine societies, East, West, South, and on the far-off Pacific Coast, have received aid from our treasury. Eight others have been encouraged by a little assistance to throw off the burden of debt. In nine college or school towns preaching has been sustained. Five missionaries, in as many different States, have been opening up new fields for the sowing of the liberal faith. At Budapest, the metropolis of Hungary, we have joined our brethren of the British and Foreign Unitarian Association in the support of a Unitarian Church. Mr. Dall, after having, as Chunder Sen writes, "nobly labored for the good of India thirty years," enjoyed last year in America a well-earned season of rest. He has now returned to Hindostan, and sends back to us cheering accounts of the success of his labor, and that of his devoted helpers. For another year we have wrought in perfect accord with the Women's Auxiliary Conference, and aided them to the best of our ability in the wise distribution of their funds. To that admirable organization, to which all our child readers owe so much, the Ladies' Commission, and to our fellow-workers, the Sunday-School Society, we have furnished the best accommodations our scanty room would permit. In addition to all this, we have distributed several thousand bound volumes of our literature, and more than a hundred thousand tracts. This bald enumeration of missionary undertakings may at first sight seem to tell but little; but in reality it tells a great deal. To say that, with our limited means, besides paying for a large circulation of our literature, we have kept in healthy activity sixty different enterprises, ranging from Maine to California, — yes, and on to Hindostan

and Hungary, — is to assure us that, sowing but little, we have reaped much.

Of a few of the efforts and successes of the year we wish to speak with special emphasis. In November last the new church edifice at Ann Arbor was dedicated. Every inch of its available sitting and standing room was crowded by an attentive audience. To this edifice and its furnishing the denomination has given about fourteen thousand dollars. In return it has a beautiful stone building, almost unique in its plan, thoroughly constructed, completely furnished with carpets, cushions, library, and organ, which meets all the needs of a working church, and which from Sunday to Sunday is filled with interested hearers, largely from the great State University. In this case certainly the zeal of the laborers and the generosity of the givers have been amply rewarded.

We turn from the West to the South. Last year we spoke of the success which had attended the efforts made to revive the important parish at New Orleans. This year it was determined to attempt the payment of the debt on its church building, which was so great an obstacle to any permanent prosperity. We are happy to be able to report that twelve of the fourteen thousand needed for this purpose have been raised. St. Louis has furnished two thousand; Chicago will give one thousand; and the Eastern and Middle States have contributed the remaining nine thousand. The parish already feels the encouragement of a near deliverance. The audiences have quadrupled, and, with the debt removed, another year must witness a still greater addition to the number of the worshippers. One effort more to raise the two thousand yet lacking is needed, and then this excellent piece of work will be finished. At Atlanta Mr. Chaney is beginning to reap the fruit of his patient and faithful efforts. A little society has been gathered and organized. With the aid of the Association, a good lot in the right place has been obtained, and before the close of the year an inexpensive chapel will be built. Years of persistent labor must be given

before full success can be attained. But a good beginning has been made. To this commercial and manufacturing centre of the South, Unitarianism has come to stay; and, by staying, to exercise a permanently beneficial influence.

Nearly three years ago the National Conference, at its ninth session, pledged our body to raise for the Meadville School an additional endowment of fifty thousand dollars. Two years later it was found that only thirty-one thousand of the promised sum had been obtained. At that time the Conference, both from regard for its own pledge and from a conviction of the actual needs of the school, took up the subject afresh, resolved to complete the additional endowment, and appointed a committee to carry its resolution into effect. All but three thousand five hundred dollars of the needed amount have been subscribed, and there is good hope that in a few weeks the whole sum will be obtained. Even then the school will, financially, be no better off than it was five years ago, so great has been the shrinkage in income from all kinds of investments. It is pleasant, however, to record that a pledge, which in itself was good and needful, is likely to be redeemed even in this tardy manner.

One of the agreeable incidents of the year has been the visit of Prof. John Kovacs. He was a welcome presence in all our pulpits and conferences. By his enthusiasm he quickened our interest in the ancient Unitarian Church of Transylvania, and by his words increased our knowledge of it. Very solid results have followed. Chiefly by the generosity of the Richmond family the Anna Richmond fund has been increased to the full amount of ten thousand dollars. From various other sources over three thousand five hundred dollars have been given to endow at Clausenburg a Channing professorship. It seems desirable that this endowment should be speedily completed, so that it may do its proper work for liberal education in our sister church.

The largeness of the sum received from the estates of deceased benefactors naturally calls attention to the whole sub-

ject of bequests. The General Fund, accumulated from such gifts, has a great and permanent usefulness. There come times, when in all business transactions loss takes the place of profit, and reduced gifts are a necessity; or for a period the enthusiasm of the churches cools and liberality slackens. Such results come out of the very constitution of the human mind, and out of the laws which regulate and limit human activity. At such times a reserved fund helps to tide missionary work over the shallows, and to prevent the premature and ruinous relinquishment of important enterprises. But if our missionary work enlarges, as enlarge it must if we are faithful, then an increasing fund will be required to accomplish this object. So these legacies which come from year to year only keep pace with an ever broadening need.

Any account of the work of the year would be imperfect which failed to allude to the establishment and value of the Unitarian Club. Nothing is more to be deprecated than the tendency to consider religious truth and religious activity as purely clerical interests. Nothing in which we should more rejoice than the disposition to consider them as interests and duties equally of the laity and the clergy. The proposal to establish a society, altogether laical in its composition, which should from month to month discuss subjects of a moral, religious, and denominational character, seemed to prophesy the near approach of a Unitarian Millennium. All kinds of noble plans might reasonably be expected to be carried to a triumphant success, if our business men were about to put their shoulders to the wheel. Nor have such expectations proved fallacious. Already through the influence of this Club the erection of the long-expected and much-needed denominational house may be said to be guaranteed. In three months \$120,000 have been subscribed; only \$30,000 more are needed. When we remember that a large number of our wealthy people, who intend to give, have not definitely settled how much they will contribute to this most important object, and that many of our churches have as yet taken no distinct

action, may we not confidently expect that a few weeks more of earnest effort will complete the subscription? When such a building shall be erected, it will be a great deal more than an advertisement in brick and stone of our liberal cause, — though there seems to be no sound reason why that cause should hide itself in the most secluded of corners. And it will accomplish far higher results than to give needed accommodations to our working committees and organizations, — though such accommodations have been sadly lacking. These are important reasons for building; but they are not the only reasons, and perhaps not the best reasons. Such an edifice, furnishing as it will a common centre for all kinds of meetings and gatherings, formal and informal, will constantly bring together laity and clergy, city and country, and unite them by the only bonds which are good and welcome, namely, the ties of common sympathies, common interests, and common work for noble ends.

To survey the field of future activity is as germane to a complete report as to record the doings of the past. To that future let us briefly address ourselves. Our last National Conference recommended to the support of the churches five special objects or undertakings, viz.: the payment of the debt on the New Orleans Church, the completion of the Meadville Endowment, the support of Mr. Mayo in his grand work for Southern Education, the establishment of a School of Theology at Cleveland, and the raising of \$10,000 for Des Moines and Madison. Of these five objects, the first three may be considered to be substantially accomplished, or in a sure way to accomplishment. That perhaps is enough for one year. The last two objects will demand our attention and action in the year which intervenes before the session of the next Conference. As has been intimated, the question of the establishment of the Wade School has been placed in the hands of a Committee, on which your Board is fully represented; and it seems fitting that they should be left to furnish a practical

answer and to create their own methods. One suggestion should be stated with all the emphasis which human language will permit. It is this: The time for postponement of that answer has passed. Either we should say, we can raise the \$150,000 needful, and do it; or we should as frankly say, we cannot, and leave the generous man, who has offered to give \$350,000, at liberty to make such other disposal of his money as shall seem good to him.

The raising of \$10,000 for Des Moines and Madison seems to be a plain duty. Des Moines is one of the most important cities of Iowa, and its capital. The Unitarians of that place, trusting to the assurances of the Conference, have gone forward and completed their church building, leaving only a debt of \$3,000, which we are in honor bound to liquidate. Madison Church is our own child, called into being by our own action. It is situated in a college town. Under the able ministry of Mr. Crooker, it has outgrown the little hall which is to be had for its services. Perhaps its prospect of usefulness is now as great as was that at Ann Arbor before we furnished that place with a church edifice. A few thousands would put the work at Madison on a solid foundation, and insure its lasting good influence. The people have already purchased a lot. Will our generosity enable them to erect a suitable building? For these two objects of Des Moines and Madison, the West has agreed to raise \$3,000, asking the East to furnish the remaining \$7,000. Your Board are of the opinion that the Eastern churches ought to do as much as that.

The printed page, as well as the earnest voice, is a good missionary. Such books as Channing's Works, or Clarke's "Truths and Errors of Orthodoxy," have been efficient instruments for the diffusion of liberal thought, and have gone where no preacher could have penetrated. So we should not in our plans omit the preparation of good denominational literature. We have several works in hand. Rev. Mr. Barrows, under the title of the "Doom of the Majority of

Mankind," has prepared a brief, clear, comprehensive, and convincing essay on what may truly be called one of the burning questions. Rev. E. H. Hall has furnished, for students and the common mind alike, in an accessible form, in his little book entitled "Orthodoxy and Heresy," a clear account of the methods and stages by which certain doctrinal errors obtained entrance into the Christian Church. It had been the intention of the Board to issue, before now, a dollar edition of Dr. Orville Dewey's Works. But the failure and death of their publisher, who owned several of the copyrights, has led to unforeseen and vexatious delays. It is now pretty sure that the volume will be ready for circulation early in the autumn. One of our parishes has made a gift which enables the Association to give a wider circulation to the noble sermons of Dr. James Walker. To such bound volumes we have added, from year to year, brief, clear, and readable tracts, whose excellent work is, perhaps, wider in its influence than that of the more extended book. We desire to add many more such to our list, tracts which shall reach and help men and women to solve the serious questions which are perplexing and trying so many.

In accordance with a widely expressed desire that the Association should assume a more distinctly representative position, the Board of Directors would present to the members of the Association a carefully prepared series of amendments to its by-laws, by which the representative element is engrafted upon our present system of life-membership. They do this, not because they would for a moment admit that in practice the Association is, or ever has been, other than a truly representative body, or that its sympathies and action have been less wide than the utmost bounds of our religious fellowship; but because they are glad to accept loyally the will of the body out of which they have come, and from which they receive support; and because they feel that such representation would be likely to increase the interest of many of our churches, and enlarge their gifts. As these pro-

posed amendments have been printed in our religious newspaper, and as copies of them are upon the table ready for distribution, it is not needful that I should detain you by reading them. Inasmuch as these amendments cannot be legally acted upon until next year, a discussion of them is not proposed at the present time. The Rev. Howard N. Brown, who was largely instrumental in their formation, has, however, been asked to add a few words to explain their character and bearing, and the reasons why the Board of Directors have proposed them.

In concluding, your Directors desire clearly to state, that, while they think it right to give a certain prominence to special objects and topics, it is their firm conviction that the general work which cares for all our interests, and all our churches, and whose value is sometimes hidden by the very multiplicity of its activities and benefactions, is, after all, the most permanently important work. No single object, however attractive and however good, should ever lead any church to forget that contribution for general work, which is the real dependence of all our missionary enterprise. For this they solicit an increasing generosity. A yearly gift of \$42,000 is certainly more adequate than \$35,000; but \$50,000 is none too much to meet the just demands which are sure to be made. And \$50,000 is an easy sum to raise, if all our parishes do their best.

Your Board close as they began, with cheerful words. They look back upon a year of unusual prosperity. They look forward to a new year in which they confidently expect yet better results.

In behalf of the Board of Directors.

GRINDALL REYNOLDS,

Secretary.

THE PROPOSED AMENDMENTS

BY REV. HOWARD N. BROWN.

THE Board of Directors have very thoroughly considered, during the past year, the need of giving the organization of this Association more of a representative character, and have devised a plan to meet that need. That the Association is, and has always been, in practical effect, fairly representative of the denomination, they have not doubted. But for various reasons, it has seemed to them wise to ask the churches to share more directly in the responsibility of its management, through delegates, appointed by them, and sitting as members in its annual meetings. I am asked to put before this meeting the considerations which have led the Directors to this decision. In attempting to interpret to you their thought in this matter, I shall first take up the question of the general desirability of the proposed change, and afterward expound the advantages of the specific plan recommended for your adoption.

Let me begin by expressing the hope that this is all I need to undertake. Time has been, when one who advocated a move like this would certainly have been met by the objection, "What does it matter how our general affairs are arranged, since we are not a denomination, in any ordinary sense of the word?" But times have changed. It is seen that we have been on the road, either to extinction, or toward the formation of a more definite denominational character. Without passing judgment upon the relative worth of the old time and the new, it is enough that there are *inevitable* changes in the life of a movement, as in that of an individual. I take it that at this day we are most of us convinced of having a mission to the world, to fulfil

which we shall need well-planned methods of co-operation. The perception is growing upon us rapidly, that not merely by sustaining a multitude of private enterprises, and only by securing in some fashion a pull all together, can we accomplish our work. To the spiritual eye we hope always to present motives, aims, and methods which will broadly distinguish us from any narrow sectarian enterprise. But all the same, we have beliefs and hopes in common ; and in order to carry out our purposes, must have ways of enlisting our energies in the common cause, which, to the carnal eye, will appear wondrously like a denominational establishment. I assume that these propositions, like the truths put at the head of our forefathers' famous Declaration, have now become self-evident ; and that, without wasting words to set forth the sufficient reasons why we should — indeed, *must* — stand and work together, one can be sure that he does not address deaf or uninterested ears, in proceeding at once to discuss the proper methods for utilizing our united power as a religious body.

The Directors call attention, in the first instance, to the fact that we have at present no general league or union of our churches, at least in this part of the world, *for purposes of work*. The Association is a body of individual Unitarians, comprising, it is true, many people of influence by whom the life of separate churches is maintained, but none who are authorized to represent or speak for these churches before the denomination at large. The full meaning of this I do not now stop to weigh ; but simply point out here that churches, as churches, have at the present time no standing in this Association. On the other hand, the National Conference has expressly declined, hitherto, to assume any working function ; and it would seem that the report of the committee appointed to consider the advisability of altering its form of organization, — made last year, at Saratoga, — together with the discussion and vote which followed, precludes all hope of a change in its policy. While the Directors of this

Association have no right to say what the Conference should or should not attempt, they have acted on the supposition that it is not at all likely to take upon itself a new character or office. We think it will remain a place and time for discussion of such subjects as may properly be brought before it, and will adopt no new means for carrying its resolves into practical effect. To mention no other reason upon which this opinion is based, the fact that the Association cannot surrender its trust funds, but must keep the field to attend to their administration, makes it improbable that another missionary organization will be set up, to divide the energies of our body without increasing their resources.

As affairs now stand, then, if we except the attempts of some local conferences to foster missionary work within their own borders, we have no way in which our churches can come together to engage in any sort of practical undertaking; and, so far as our eastern churches are concerned, there seems no immediate prospect of finding such a way, unless the Association shall provide it. The Western Conference has a treasury of its own, and furnishes what we lack, — a working institution, through which the churches, by their delegates, can express their will, and shape the measures to whose support they contribute. This is the state of the case with us, however (assuming the need of an organization under the immediate direction of our churches), that the existence of this Association is a standing argument against the equipment of a new missionary agent. This Association cannot abdicate; nor can another command, as it ought, the undivided support of the denomination while this continues its work. Unless, therefore, we give to our churches a representation in this body, they appear destined to go without representation in our executive affairs for some time to come.

What, then, is the promise of gain to our cause if the change in our By-Laws, advised by the Directors, be made? Or, rather, before taking up the question of gain, have we

not to deal with a question of justice? Is it not *right* that they who contribute a large share of the money by which our work is carried on, should have a voice in choosing the men and deciding the policy, by whom and according to which this money is expended? To be sure, the churches have sent no delegates to our doors demanding entrance and suffrage. But there is good reason to think that they are not wholly indifferent. If by no concert of action have they testified their discontent with the existing arrangement, they have somewhat widely adopted a concert of inaction, which may be taken as some indication of their sentiments. They do not give to us in proportion to their means, notwithstanding all the eloquent and forcible resolves regularly passed by the National Conference. Probably they have no great fault to find with what has been done, and would make no sweeping changes if they were put wholly in command. But we must remember how odious the doctrine of taxation without representation is to the American consciousness, — no matter how wisely the taxes may be expended, and though conscience be made the only constable to enforce their collection. It may be said that our churches give freely to charities and missions carried on by other denominations, over which they can expect to have no control; but that is quite a different matter. Within the domestic circle one demands things which he is quite willing to forego elsewhere. One may give his poor neighbor money to buy a dinner, and be content to have him order what he likes; but in supplying money to furnish his own table, one naturally desires the cook to pay some slight heed to his wishes; and perhaps brews a small domestic tempest occasionally, simply to show (if he can) that the reins of authority remain in his hands.

If, to support our "household of faith" the churches give somewhat grudgingly, may we not understand thereby that they would like to have their say as to what shall be done with the family income? Meantime, there are positive signs

of discontent, — discontent which we should heed and understand. There is a feeling abroad that the executive branch of our denominational organization, the branch which must always stand most in the public eye, and which typifies the body to the outside world, should not be committed to the care of a number of individuals, however select and well-qualified they may be. We are persuaded that all feelings of hostility toward the Association have their root in this: that our Secretary is not the elected representative of the churches, and the votes of our Directors do not come before the denomination for approval or correction. We do not believe that they who complain of us most loudly would have acted any differently in our places; but while they feel that they have no way of making their criticism effective, that in itself is cause for irritation and complaint. Give a man to understand that he is shut out of court, and no one will have so many wrongs as he, which ought to be brought before some tribunal for redress. The Directors conclude that the churches would like to be represented here, and that they have a moral right to send their delegates into our meetings, to advise with us as to the methods of carrying on the work which they help support.

They have no doubt that a great gain in means and influence will result to us from this change. If, as they are led to believe, there is a growing discontent with the present form of the organization, surely the removal of this discontent will unloose new fountains of benevolence toward us, and bring a fresher to our always thirsty treasury. Moreover, we expect, through these delegates from the churches, to spread abroad more knowledge of our missionary needs and opportunities. We have steadily relied upon the National Conference to quicken the general interest in our work; and in fact the delegates to Saratoga have taken home a re-kindled zeal, which has given us, every alternate year, a larger contribution. Why should we not thus water with enthusiasm the sources of our income every year, and even

more effectively? Surely we can stir up the pure minds of our people, by way of remembrance, quite as deeply in our meetings as it can be done at Saratoga; and not only so, but we can keep them stirred up more constantly, by means of those who will go back to the churches as our direct agents, and whose tender consciences can be at any time reached and prodded from headquarters. The Conference delegate is indeed a bright and shining light, but his oil is apt to burn low after a time, and he is too often found, like the Foolish Virgins, without an extra store. It is the hope of the Directors that, under the proposed arrangement, fuel may be furnished in abundance at every needed point, to keep the flame of zeal actively burning in all our parishes.

But your Directors have not been thinking only of the good of the Association, and its probable gains, in recommending this change. They believe that the best church life is not maintained by dealing with none but local needs, and neighborhood affairs; and that, as the individual church relates itself to wider missionary enterprises, so will it strengthen its own religious interest and faith. Since the origin of Christianity, nothing of any great moment has come out of the attempt of Christians to fence themselves off from the world and save their own souls; while many noble and powerful movements have sprung from their anxious desire to save other souls, whether they got themselves into heaven or not. We are decidedly of the opinion that if we can more thoroughly enlist our churches in the broader work we are trying to do, the gain will be mutual; and that, while we secure a more generous support for our undertakings, they also will be stimulated to new activity, in proportion as they find they have a cause world-wide and universal in its bearings, worth all they can give and do to prosper it.

Coming now to the plan proposed by the Directors for bringing about this change, let it be understood that they have no pet theories to advocate, no hobbies to ride, and cheerfully submit their recommendations to the superior wis-

dom of the Association. They have carefully and candidly considered the matter on all sides, so far as their abilities would permit, and present to you the fairest and most feasible set of new regulations that has occurred to them. Doubtless many will feel that they can improve the Directors' work; and they themselves, not pretending to be other than fallible and human, admit the possibility of improvement. But they have not dreamed of getting an ideally perfect code of By-Laws. They put before you what seems to them the best plan attainable under the circumstances, and only ask that you shall consider the circumstances in judging it.

Their first new By-Law deals with the terms upon which Life Memberships are henceforth to be created. The question of course arose and was discussed. Why not stop the making of new Life Members altogether? The old Life Members would still preserve their rights in that case, but they would be a decreasing instead of an increasing force. The main reason in favor of this proposal was that if our Life Members should appear in large force at any meeting, they would entirely overbalance the Delegate Members, and make their influence of small account.

But on the other hand, the Directors think that many of the Life Members — more, we hope, than we are accustomed to see in our meetings — will appear as Delegates from the churches. Experience has also shown that as a class they are not so full of burning interest in our work as to make it probable that they will besiege our meetings in large numbers. If they should, there are public halls large enough to contain the whole array, and the sight of such a Unitarian Convention as their entire presence would make is one that most of us would go far to behold.

Again, the Directors think that by raising the fee to \$50.00, and providing for other means of entrance to the Association, the incentive to make Life Members will be somewhat removed, so that additions to the list year by year will not much more than compensate the losses from it, and the num-

ber of such members will remain about stationary. Life Memberships as a source of revenue are not worth considering in any event.

But, above all, it has appeared fitting to the Directors that, as we have an increasing permanent fund, we should have also a permanent membership. Our income is derived from two sources: part of it is given by the churches and meant to be used as fast as it is received; part comes from the increase of sums given by individuals, only the income of which are we supposed to expend in our work. It seems proper, therefore, that the whole should be under the joint control of two classes of members: one to be elected annually, and corresponding in some degree to the size of the annual contribution; the other a permanent body, representing the invested funds of the Association.

The provision of our present By-Laws for creating an annual membership by the payment of one dollar is now made use of by so very few that it seems on the point of expiring from inanition, and the Directors, much respecting the course of nature, wish to let it decently and silently drop out of existence.

The second of their new By-Laws, to be numbered ARTICLE III. if it is adopted, contains the main point of their proposal, and is that one over which there will probably be most discussion. I have already given you their reasons for desiring the churches to be represented; and the first question here to be dealt with is whether any sort of qualification or restriction should be placed upon those churches which may desire to appoint delegates to our meetings.

The Directors, holding the fundamental proposition that they who contribute the money should share the responsibility and help shape the policy of its expenditure, have thought it wise to say that all churches which send us an annual donation shall be entitled to representation as long as they maintain that custom. If a church has not sufficient interest in our missionary work to give us at least ten cents

a year toward its support, we see not why it should expect or want anything to do with us as a missionary body. We certainly do not bar the door against extreme poverty, while that sum will secure entrance to our membership for a minister and one lay delegate, charged to represent a church.

Moreover, the adoption of this qualification completely forestalls any question that may arise as to theological fitness for membership, a fact which we commend to the notice of those who are specially interested in keeping our doors open to the widest extent. If every church which gives something has the right to come into our meetings, no question can be raised on other grounds as to whether it properly belongs to us. At the same time we would say, for their repose of mind who may be fearful of the draught from these same open doors, that probably no very abandoned organization will spend its money for the sake of purchasing entrance. If we have trouble of that kind we can perhaps copy the example of the theatres, and provide a top gallery for certain delegates. Seriously, however, the Directors are very strong in their belief that we should take our stand upon the position that this organization belongs to those who will support it, — making that qualification but no other; and they apprehend no rise of difficulties in consequence.

The next question is whether all churches shall be admitted on the same basis, or if it be not right to attempt some discrimination between the large and the small. On the face of it there seems as much justice and reason in giving a larger church a larger representation, as in allowing the larger State more members of Congress, and we do not see why that proposition should not pass almost as a matter of course. But in what manner shall a classification of our churches be made? The size of our parishes, in point of numbers, is hard to get at with any degree of accuracy. Unless we were to define some one system for taking a census of them, very diverse opinions would probably prevail as to who might and who might not properly be counted.

The Directors conclude that the simplest way, and the only way, by which disputes can be surely avoided, is to let the number of dollars annually contributed decide. Practically, this would sufficiently well distinguish between large and small, though it would not of course be a perfect test. One of our weaker churches might, by reason of superior energy, send to us a more generous gift than a stronger neighbor; for such things have happened. In that case we can only say that, in our judgment, the smaller church would be fairly entitled to come into our meeting and outvote the larger.

The Directors propose to recognize three grades of strength, which shall have different representation. The church which gives any sum less than \$100 is to be entitled to send its minister and one lay delegate. Churches giving between \$100 and \$500 are to increase their representation by a second, and those giving \$500 or more by a third lay delegate. This is no chance division, as you will presently see, but one made with some reference to preserving the rights of the smaller churches. An analysis of the Treasurer's Report for the current year shows that a classification on this plan would place in the three classes: first, 107; second, 59; and third, 22 churches. The representation would then be as follows:—

Churches giving less than \$100	107	$\times 2 =$	214	delegates.
“ “ from \$100 to \$500	59	$\times 3 =$	177	“
“ “ \$500 or more	22	$\times 4 =$	88	“
Total			479	“

It will thus be seen that the 88 delegates from the larger churches are greatly outnumbered by the 214 delegates from the smaller societies, while the middle class, 177, holds the balance of power between them. If any fault is found with this, we think it should be that the larger parishes are not sufficiently represented to accord with their weight of in-

fluence, not that the smaller churches are in danger of being overawed by their more powerful sisters.

But is not this a "money basis," and is not that in itself objectionable? The Directors did not disguise from themselves that these words might at first produce a little panic in some minds, but they were confident that upon sober second-thought the panic would entirely disappear. For in the first place we have always stood upon a "money basis," if you choose to call it that; *i. e.*, membership has been conditioned upon the payment of money, and there have been different kinds of membership according to the sum paid. In the next place, if you give only those churches which contribute a right to representation (and upon that the Directors strenuously insist), we are still upon a "money basis,"—if, again, that is what you choose to call it; but in point of fact money is not the basis at all. The degree of interest and power in our work is really the thing to be reckoned, and we adopt money only as a convenient set of counters for measuring that force.

The Directors were not thinking of getting more money out of the churches by this scheme. It will easily be seen that, if that had been their purpose, they adopted a two-edged sword; for if the churches near the higher limit were supposed to be incited to strain after the extra delegate, those near the lower limit might, by the same token, be encouraged to drop back to just the necessary sum to secure what they were entitled to. The Directors have not adopted this, however, as a device for putting on the screws. They simply expect that in the future, as in the past, every church will give to the limit of its zeal and ability; and they put their plan forward on no other ground, than that it provides a fair, just, and easily worked system of representation.

The provision for making honorary members is meant mainly as a means of recognizing conspicuous service or long and faithful labor in the Liberal cause. It only appears necessary to say further concerning it, that, guarded as it is,

we see no possible chance of its being abused, unless the body shall become so depraved as to elect a whole Board of reckless and vicious Directors, for which very remote contingency it hardly seems necessary to provide.

The other changes proposed to be made in the By-Laws are all purely verbal, except the last, which gives the Directors power to appoint the time and place of the Annual Meeting. Being at present confined to one day, our meeting falls now and again upon Decoration Day, which sadly interferes with our attendance, and shows that we are a very patriotic people. It is thought also that we might at some time wish to hold our meeting outside of Boston. We do not understand that we can now meet legally for the transaction of business, or the election of officers, outside the State, as we have our corporate existence under a charter from the Massachusetts Legislature. Perhaps, however, that matter may be ultimately amended, so that we can have our meeting, if we choose, in that paradise of all such gatherings, Saratoga. At all events, the Directors feel that this power to appoint time and place, if you will confer it upon them, will be like the boy's jackknife, "a handy thing to have in the house," and one which, unlike that baleful instrument, will work no harm.

I have thus given you as briefly as I could, being at the same time explicit, a rendering of what has been in the Directors' minds respecting this proposed change. Let me merely say in conclusion that they are agreed, and in earnest. While there has been much discussion, every vote upon these several proposals has been unanimous. The recommendations, which they ask you to vote upon a year hence, have been well and faithfully considered; and there goes with them a hearty conviction, on the part of the Board, that they will prove in action a great benefit to our cause.

THE MADISON CHURCH.

BY REV. JOSEPH H. CROOKER.

I HAVE been asked to give a brief statement of the opportunity, the condition, and the needs of our work at Madison, Wisconsin.

Madison, for many reasons, is a very important point for the spread of Unitarian religion, being the capital of the State, and the residence of many literary and scholarly people, brought there by the beauty of its situation, the health of its climate, and its literary and library advantages. It is also the seat of the University of Wisconsin, an institution not so widely or so well known as it ought to be. It is unsectarian, pledged to a broad and generous policy. Its leading regents are Unitarians, interested in our Unitarian work at Madison. Its funds are ample, its situation beautiful, its buildings substantial, its faculty scholarly and progressive. Its students number about four hundred, one-fourth of whom are women; and the tone of the school is very high and earnest. More than a fourth of the faculty are actively identified with our Unitarian movement.

What are we doing? Besides the ordinary Sunday service and social activities belonging to a parish, we have a Contemporary Club, devoted to a free conversational study of current events in literature, art, and religion, which meets fortnightly, with a membership of over sixty, officered and managed largely by professors and students, and recognized as one of the leading intellectual factors of this beautiful city. After the morning service on Sunday, I meet what we call a Social Science Class, in a room below, for the study of

those great social problems that are forcing themselves upon the attention of churches and religious people. This class has numbered the past year an average attendance of over thirty-five, largely composed of the students of the University, who come with their note-books and take extensive notes of my talks.

The membership of the University is divided into one small and three large classes. In the State of Wisconsin there are a few families that call themselves Unitarians, so that there are a few students who come to the University calling themselves by that name. Of course, they find their way immediately to us. What we may call the Orthodox class, the Liberal Orthodox class, and the Indifferent class are of about the same size, though the last may be larger than the others. We try to present to the Orthodox class Unitarianism as a new philosophy of life, and religious sentiment put into harmony with the science and scholarship of the day, and religious activities operated through more rational and humane methods for the upbuilding of social interests. It is pleasant to report that we have made numerous accessions from this class.

While acknowledging the generous hope of progress, and wide awakening of interest and promise of new life among the class I have named, to *Liberal* Orthodoxy we present something higher than that. We try to show them that what is needed to-day is not creed revision, but creed excision; that we cannot meet the religious needs of to-day by any process of subtraction; that it is not possible to lift religion to its rightful position by simply cutting off the old excrescences; but that we must build upon new conceptions of God and the universe and human life; we must turn the religious sentiment toward higher and nobler objects. From this class we have had accessions.

The most difficult, and yet the most helpful and hopeful field, is that presented by those called Indifferent, — who range all the way from those who despise and abhor religion, to those who are in utter religious chaos and uncertainty. To

those we present Unitarianism as the embodiment of the highest purpose and life of the age, trying to show that there is divine warrant for religion in the economy of humanity, and that nothing will do the work of religion but religion ; that there is no substitute for it ; that, after we have accepted all the conclusions of science and scholarship, the deep roots of religion, of faith and hope and worship, still remain in all their primitive vigor. Our work among this class has been inspiring and hopeful. The last young man who came to me — I have had to act as a sort of father-confessor to a great many in the past year and a half — said to me : “ When I came here, I was an Atheist. I now feel that I am an earnest Unitarian.” Last winter another young man sought my acquaintance. After a few words of general conversation he said to me : “ I have been a member of a Congregational church for years, and once thought of studying for the ministry. I graduated last year at Ripon College, and came last fall to the law-school here. I had the curiosity to know what you were doing, and wandered into your church ; and I never was so angry in my life. I was enraged at what I heard. But I could not help thinking about it when I went home, and the next Sunday I came back to see what awful thing you might say again. *Now* I want to join your Unitarian Church.” Others have repeated almost the same thing within the last six months.

When the Unitarian church was organized, under the fostering care and promise of the American Unitarian Association, some four years ago, with Mr. Simmons as the minister, there was an unused Jewish synagogue in the city. There were only four Hebrew families. Two of these were very much interested in the new Unitarian movement ; and the officials of the synagogue said to our people : “ We cannot rent you our building, and we cannot sell it to you ; but we wish you would occupy it, and use it as your own.” So our people went in. They remodelled and refurnished it, and it has been a pleasant home for us ever since. But it is badly

situated, being literally under the eaves of a strong Congregational church; and it is not well placed in other respects. It is ill-ventilated and very small. Our ordinary congregations completely fill it; and on special occasions, such as those delightful piano-recitals by that charming lady known as Auber Forestier, many are obliged to go away. It is not ours; and a church cannot prosper, unless, like a tree, it has its roots in the ground. We have reached the limit of our growth and influence where we are. Last fall, the National Council very generously voted ten thousand dollars to Des Moines and Madison, of which we expected seven thousand for Madison, with the understanding that we were at once to buy a lot. That lot, the best in the city, has been bought and paid for. While we are still pleasantly situated in many respects, we are doing our work at a disadvantage where we are. We are not despondent. We believe that the seven thousand dollars will come, when you are properly informed and interested. We must have a new church at Madison, if we are to continue to do what we have the high privilege of doing. I know that you will give us all the aid we need; and, having stated to you the facts, I leave to you the exhibition of that eloquence so characteristic of Boston, so pleasantly exemplified this morning, — hearty, wise, and generous beneficence.

THE NEW BUILDING.

BY HON. JOHN D. LONG.

I RISE, Mr. President, to say a word in behalf of the New Building for the American Unitarian Association. It is a project which differs a little from some others which come before you, inasmuch as it had its beginning at a good dinner of the Unitarian Club, and not in the closet of a clergyman. \$150,000 are necessary, as you well know. A little more than \$121,000 have been raised. You say, at once, that the thing is done. But experience reverses the proportion; and the thing is really but one-quarter done, for it is three times as hard to raise the last \$30,000 as it was to get the first \$120,000. That it will be raised goes, of course, without saying; for in the lexicon of Unitarianism "there is no such word as fail;" and, if there had been, Brother Reynolds would have expunged it long ago. But to secure that sum still requires good hard work, and a lively enthusiasm, such as you have exhibited this morning. At any rate, if the thing is to be done, "then 't were well it were done quickly;" for I do not hesitate to say, that matters have come to a pass where certainly the progress, if not the life itself, of Unitarian Christianity in New England, is identified with and dependent upon the erection and dedication of this building, and upon the spirit that prompted it. That is a good deal to say; but, if the spirit of our denomination is such that this project must fail, then will our organized work and denominational prestige evaporate and fade away with it, so that nothing will be left but a club of two hundred gentlemen, meeting at the Vendome, recalling the memory of the past,

and now and then entertaining a superannuated clergyman who gets a dinner nowhere else. It is of course the last thing I would suggest, that our religious faith, and our gospel of worship of God and service to man, are dependent on the creation of material forms, or on any temple of brick and mortar. Worship and faith and service are greater than these material things; and if a cyclone from the West were to sweep every roof to the ground, they would still survive, so long as human reason thinks, and love abounds in human hearts. The religious principle, the craving and hungering for spiritual life, the consciousness of immortal and divine relationships, are none the less real to us because we cannot define and formulate them. They are eternal in the heart of man, and are indeed — let us acknowledge it — the common theology of the whole human race. It is only the form of statement, the *expression* of the aspiration for spiritual realities, that shifts; and even this shifting is along the constantly advancing line of progress; so that, although the different denominations seem to preserve the same relative distances, they are really all moving forward, just as stones in the glacier keep their intervals while descending from the cold heights to fertile valleys, where the waters run, and flowers respond to the sunshine, and men live happy lives.

The process of whatever enterprise is of course inferior to its spirit. But there must be the process, or there is no manifestation of the spirit. And the time has come when we should make our processes as intelligent, effective, earnest, and potential as we can. The Unitarian denomination stands for truth in thinking and in speaking, and demands goodness in life and character; but it stands for these only when it opens every avenue to reach them, when it employs and sets in motion every agency to accomplish them, and when, as truth grows clearer and man grows dearer, it now and then performs the miracle of lifting itself bodily from the footprints of yesterday into the footprints of to-morrow. Unitarianism has been a splendid and vital-

izing influence: it has given birth to a literature; it has stimulated more conservative shades of religious thinking, and has brought them up, and kept them up, within a short distance of its own advance; it has sent out its own pioneers, and, though sometimes a little timid, has always come up with them, sooner or later. It has voiced the homely common-sense of a great body of thoughtful people in New England, who have been slowly feeling their way all these years to the necessity of having a reason for their faith, and never a faith without a reason. Unitarianism has been a source of untold and incalculable beneficence among us. It has not indeed been able to find any unalterable creed in which to phrase its convictions; yet it has been the generic term under which the best religious thought of New England has classed itself. It has stood for that New England mind which has never let go the exercise of its own reason, preferring that, as a sure revelation from God, to any other of which it was not sure, and which has repudiated every superstition that insulted its understanding, or limited or questioned the goodness of God; and yet all this time has been most richly religious, most eager for spiritual life, crying almost heart-brokenly for a hold on divine realities, searching for God with all the heart, emphatically believing in an immortal soul. Progress has been the object of Unitarianism, and its service is absolute freedom. Whether in the future it shall give place to some other condition of religious thought and growth, we do not know. I certainly hope it will, if there shall be a better. We do know what it is and what it has been. We know what it has done for the dignifying and enlarging of the human soul, and in the divine search for truth; and I do not believe any better material work can at this time be done than to erect here in Boston a building which shall stand for this Unitarian faith, — a faith which overlaps the field of your churches and pulpits, but not of your literature; which, more than you are aware, is the unconscious faith of thousands of people who never name it;

which is as shy as it is sincere ; which faces every inquiry ; which dares meet any truth ; which abhors fables and cruelty ; and yet is eager for divine guidance, gropes for the Father's hand, and is as sure of spiritual life as of its own earthly existence. The whole air is charged with it, as the physical atmosphere is with electricity. The question for us is whether we shall set it electrifying the world, uniting heart to heart in a common, inspiring faith, or whether we shall go on storing up just enough to keep our own private and local batteries a little longer from running down.

Therefore, I believe that on the erection of this building, of which there is happily no doubt, depends the future of Unitarianism among us, — whether this phase of religious sentiment shall flow in Unitarian channels or some other. It will not disappear at once, but after the dry-up and the grass-growing-over, which will certainly come if there be not life and force enough in our denomination to raise this hundred and fifty thousand dollars without more ado. Let us conclude the matter this week. Let us end, as we began, with a few more five and ten thousand dollar subscriptions, so that the *Register* shall, in an early issue, announce that the building is assured. It will mean such an impulse to every nerve and feeder of our organization as it has not had for half a century. Erect, equip, and use it, and it will be the speediest means of publishing a magazine, of spreading Unitarian literature, of extending the influences of your faith, and of all those other activities which some of the critics say are of more importance. Of more importance, indeed, they are ; but how can you better promote them ?

1882.

April 29. To balance, per account rendered to date \$8,512.83
1883.
April 30.

To amount of receipts on sundry accounts, viz.:—
DONATIONS: Amount received from societies
and persons, for the general objects of
the Association* . . . \$40,617.53
MEADVILLE THEOLOGICAL SCHOOL: Amount
received towards endowment of Theo-
logical School at Meadville, Penn. . . 4,976.00
NEW ORLEANS CHURCH: Amount received
towards payment of mortgage on the
First Unitarian Church, New Orleans, La. . 10,960.26
MADISON AND DES MOINES CHURCHES:
Amount received towards erection of new
church edifices, in Madison, Wis., and
Des Moines, Iowa 255.00
[CHANNING PROFESSORSHIP: Amount re-
ceived towards endowment of a Channing
Professorship in the Unitarian College,
at Klausenburg, Hungary 3,574.74

60,383.55

GENERAL FUND: Amount received from the following

bequests: Mrs. Elizabeth G. Stone, Templeton,
Mass., \$150; additional payment from estate of
Mrs. Sarah W. Bontelle, Fitchburg, Mass., \$5,211.56;
Mrs. Maria Cary, Brooklyn, N.Y., \$10,000; Au-
gustus Story, Salem, Mass., \$2,000; Lewis G.
Fray, Boston, Mass., \$600 17,861.56
PENHALLOW FUND: Amount received as bequest of
Miss H. Louise Penhallow, Portsmouth, N.H., and
invested as a special fund, on account of a provi-
sion in her will 5,000.00

ANNA RICHMOND FUND: Amount received from
Walter Richmond (\$5,534), Miss Caroline Richmond
(\$675), and others, to increase this Fund to \$10,000,
and as income on investment 6,742.00

AN ANBOR CHURCH: Amount received as interest
on temporary investment on this account, &c. . . 292.09

MERCHANTISE: Amount received from sale of books* . 5,680.66
LADIES' COMMISSION: Amount received for their use* . 34.29

INTEREST: Amount received as interest on bank de-
posits 223.41

BUILDING RECEIPTS: Amount received from sale of
old church property in Andover, Mass. 2,000.00
WESTERN STATES: Amount received in repayment
of an underbond on this account, not recorded* . 500.00

1883.

April 30.

By amount of payments on sundry accounts, viz.:—
NEW ENGLAND STATES: Amount expended in this
section of the country, for missionary purposes
and in aid of feeble societies* . . . \$14,274.67
MIDDLE STATES: Amount expended in this section of
the country, for missionary purposes, &c.* . 7,272.31
WESTERN STATES: Amount expended in this section
of the country, for missionary purposes, &c.* . 13,012.06
SOUTHERN STATES: Amount expended in this
section of the country, for missionary purposes,
&c.* . 4,517.20
PACIFIC COAST: Amount expended in this section of
the country, for missionary purposes, &c.* . 1,115.00
WILMINGTON CHURCH ESTATE: Amount paid as
interest on mortgage on church property in Wil-
mington, Del.* . 180.00
INDIA MISSION: Amount paid for salaries of Rev.
C. H. A. Dall and Mrs. Helen Tomkins, &c.* . 3,660.00
THEOLOGICAL EDUCATION: Amount paid to theologi-
cal students, and towards salary of Professor at
Meadville Theological School* . . . 835.00
DENOMINATIONAL LITERATURE: Amount paid to
"Unitarian Review," and for copies of "Unitarian
Review," and "Christian Register," sent to Illor-
ria, &c.* 3,171.31
HUNGARIAN UNITARIANS: Amount paid towards
support of Unitarian Preaching at Buda Pesth,
Hungary, and towards expenses of Prof. John
Kovacs, in visiting this country* . . . 743.81
MERCHANTISE: Amount paid for books, tracts, &c.* . 5,670.00
LADIES' COMMISSION: Amount paid for their ex-
penses* 55.16
SALARIES: Amount paid Secretary (less receipts for
preaching) and Assistant Secretary* . . 5,880.00
EXPENSE: Amount paid clerk and porter, and for
fuel, expressage, postage, stationery, &c.* . 3,195.07
MEADVILLE THEOLOGICAL SCHOOL: Amount paid
the Treasurer of this School, as sum received for
that purpose 4,976.00
NEW ORLEANS CHURCH: Amount paid to purchase
mortgage on the First Unitarian Church in New
Orleans, La. 14,011.50
ANN ARBOR CHURCH: Amount paid the First Uni-
tarian Society, Ann Arbor, Mich., as sum received
towards erection of the new church edifice and for
purchase of an organ 8,204.24

loan paid, for reinvestment	5,090.67
INVESTMENT LIENOW TRUST FUND: Amount received from Savings Bank for reinvestment	28.60
TEMPORARY INVESTMENT: Amount temporarily lent	7,972.15
TEMPORARY LOANS: Amount borrowed	2,500.00
INCOME GENERAL FUND*	4,784.80
INCOME HAYWARD FUND*	1,335.00
INCOME PERKINS FUND*	600.00
INCOME KENDALL FUND*	150.00
INCOME KING FUND*	500.00
INCOME GRAHAM FUND*	568.39
INCOME PENHALLOW FUND*	403.33
INCOME LIENOW TRUST FUND	338.00

April 30. To balance brought forward \$132,172.26
 \$2,662.20

BOSTON, May 24, 1883. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1883, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was \$2,662.20; that the invested funds held by him on account of the Association are the General Fund, amounting to \$122,071.25; the Hayward Fund, amounting to \$23,000.00; the Perkins Fund, amounting to \$10,210.00; the Kendall Fund, amounting to \$2,662.20; the King Fund, amounting to \$10,000.00; the Penhalow Fund, amounting to \$5,187.50; the Lienow Trust Fund, amounting to \$5,926.60; and the Anna Richmond Fund, amounting to \$10,083.84; and a balance on account of Temporary Investment, amounting to \$3,574.74, contributed for the Channing Professorship; for which satisfactory securities have been exhibited to us, according to the annexed schedule.

J. K. FULLER.
 JOHN SWEETSER.

paid Treasurer of the Fund for building new church edifices in Madison, Wis., and Des Moines, Iowa, as sum received for that purpose	255.00
ANNA RICHMOND FUND: Amount paid towards salary of a Professor in the Unitarian College at Klausenburg, Hungary	250.00
GENERAL FUND: Amount paid Executor of estate of Mrs. Sarah W. Boutelle, for taxes, &c.	87.03
INTEREST: Amount paid on this account*	19.32
INVESTMENT GENERAL FUND: Amount invested, and reinvested on this account	17,860.50
INVESTMENT PENHALLOW FUND: Amount invested on this account	6,187.50
INVESTMENT LIENOW TRUST FUND: Amount invested on this account	100.00
INVESTMENT ANNA RICHMOND FUND: Amount invested on this account	7,018.59
TEMPORARY INVESTMENT: Amount temporarily lent	3,574.74
TEMPORARY LOANS: Amount of loan paid	2,500.00
INCOME PENHALLOW FUND: Amount paid as accrued interest on bonds purchased*	8.33
INCOME LIENOW TRUST FUND: Amount paid Treasurer of the Benevolent Fraternity of Churches, Boston, Mass., as income received	338.00
Balance carried to new account	2,662.20
	<u>\$132,172.26</u>

E. E. April 30, 1883.

CHARLES H. BURRAGE, Treasurer.

[Extract from schedule of investments annexed.]

General Fund	. . . . .	\$122,071.25
Hayward Fund	. . . . .	23,000.00
Perkins Fund	. . . . .	10,210.00
Kendall Fund	. . . . .	2,662.20
King Fund	. . . . .	10,000.00
Penhalow Fund	. . . . .	5,187.50
Lienow Trust Fund	. . . . .	5,926.60
Anna Richmond Fund	. . . . .	10,083.84
Balance of Temporary Investment	. . . . .	3,574.74

* The totals of these items, which alone affect the proper receipts and expenditures of the current year, are as follows: receipts, \$67,996.96; expenditures, \$63,998.83.

APPENDIX TO TREASURER'S STATEMENT.

Contributions from Societies.

The following list includes all the Societies which have contributed to the funds of the Association for the year ending April 30, 1883, with the sums severally paid by them, "M." indicating the amount given for the Meadville Theological School, "N. O." for the New Orleans Church, "C. P." for the Channing Professorship, and "M. & D." for the Madison and Des Moines Churches.

In addition to these contributions, there has been received, through the Women's Auxiliary Conference, the sum of \$2,810.25.

Andover, N.H.	\$10.00	Brattleboro, Vt.	\$61.00
Andover, North, Mass.	31.50	Brewster, Mass.	25.00
Ann Arbor, Mich.	50.00	Bridgewater, Mass.	18.00
Ashby, Mass.	47.35	Bridgewater, East, Mass.	60.00
Augusta, Me.	50.00	Bridgewater, West, Mass.	60.00
Ayer, Mass.	20.00	Brockton, Mass.	30.44
Baltimore, Md. (C.P., \$180)	417.00	Brookfield, Mass.	25.35
Barnstable, Mass.	30.00	Brookline, Mass. (N. O., \$240)	840.00
Barre, Mass.	50.00	Brooklyn, Conn.	20.00
Berlin, Mass.	7.00	Brooklyn, N. Y.	
Bernardston, Mass.	21.00	First Society (C. P.)	300.00
Beverly, Mass.	135.60	Second Society	350.00
Billerica, Mass.	125.00	Brunswick, Me.	60.31
Bolton, Mass.	22.00	Buffalo, N. Y. (N. O., \$100; C. P., \$135)	395.00
Boston, Mass.		Burlington, Vt.	300.00
First Parish of Dorchester	800.00	Calais, Me.	5.00
First Church in Boston, (M., \$50; N. O., \$610; C. P., \$228)	1,852.00	Cambridge, Mass.	
First Religious Society in Roxbury	300.00	First Parish (C. P., \$160)	1,028.00
Second Church	500.00	Society at East Cambridge (M., \$30)	81.00
King's Chapel	727.00	Cambridgeport Parish (M., \$50)	170.94
Arlington Street Society (M., \$250; N. O., \$250; C. P., \$300)	4,110.00	Lee Street Church.	11.00
First Parish of Brighton	50.00	Carlisle, Mass.	20.00
Hollis Street Society (N. O., \$100)	439.80	Charleston, S. C.	32.50
West Boston Society	654.00	Charlestown, N. H.	15.96
First Congregational Soc'y of Jamaica Plain	2,456.91	Chicago, Ill., Church of the Messiah	150.00
Third Religious Society of Dorchester	118.00	Cleveland, Ohio (C. P.)	70.00
Harvard Church in Charlestown	121.00	Clinton, Mass.	25.00
Hawes Place Congregational Society, South Boston	55.00	Cohasset, Mass.	35.56
South Congregational Society, (N. O., \$370)	2,430.00	Concord, Mass.	621.00
Church of the Disciples	1,176.27	Concord, N. H.	158.55
Second Hawes Society, South Boston	177.72	Danvers, Mass.	30.00
Mount Pleasant Congregational Church, Roxbury	121.57	Dedham, Mass.	154.00
Harrison Square Unitarian Society	50.00	Denver, Col.	32.66
Church of the Unity	500.00	Dighton, Mass.	10.00
Church of the Unity, Neponset (N. O., \$5)	89.00	Dover, N. H.	23.55
New South Free Church	60.00	Dublin, N. H.	20.41
		Duxbury, Mass.	25.30
		Easton, North, Mass.	214.55
		Eastport, Me.	25.00
		Ellsworth, Me.	30.00
		Evansville, Ind.	35.00
		Exeter, N. H.	44.00
		Fairhaven, Mass.	29.00
		Fall River, Mass.	100.00
		Fitchburg, Mass.	252.71
		Framingham, Mass. (N. O., \$25)	375.00

Francestown, N. H.	\$32.00	Providence, R. I.	
Franklin, N. H.	24.35	First Congregational Church	
Germantown, Penn. (M., \$300;		(M., \$800; N. O., \$300)	\$2,515.94
N. O., \$200; M. & D., \$100)	1,158.00	Westminster Society (N. O.,	
Gloucester, Mass.	100.00	\$400)	1,175.00
Greenfield, Mass. (M., \$11;		Olney Street Society	60.00
N. O., \$25)	154.50	Quincy, Mass.	95.59
Harvard, Mass.	10.00	Reading, Mass.	45.00
Haverhill, Mass.	30.00	Revere, Mass.	25.00
Hingham, Mass.		Rochester, N. Y.	48.12
First Parish	225.00	Rowe, Mass.	12.00
Second Parish (South Hing-		Saco, Me.,	75.00
ham)	43.75	St. Louis, Mo., Church of the	
Third Society	100.00	Messiah (N. O., \$2,020; C. P.,	
Holyoke, Mass.	40.00	\$150)	2,170.00
Hopedale, Mass.	540.25	Salem, Mass.,	
Hudson, Mass. (M., \$20)	50.00	First Society (C. P., \$100)	200.67
Hyde Park, Mass.	103.00	Second Church (M., \$25; N.	
Keene, N. H. (N. O., \$50;		O., \$25)	164.48
M. & D., \$55)	273.00	North Society (N. O., \$200;	
Kennebunk, Me.	143.00	C. P., \$250)	1,104.72
Kingston, Mass.	119.60	San Francisco, Cal.	150.00
Laconia, N. H.	21.00	Saxonville, Mass.	10.00
Lancaster, Mass.	100.00	Scituate, Mass.	12.57
Lancaster, N. H.	25.00	Scituate, South, Mass. . . .	50.00
Lawrence, Mass.	64.00	Sharon, Mass.	27.00
Lexington, Mass.	144.00	Shelbyville, Ill.	9.10
Lincoln, Mass.	40.00	Somerville, Mass. (M., \$40)	318.00
Littleton, Mass.	30.00	Springfield, Mass.	210.32
Lowell, Mass.	800.00	Stoneham, Mass.	25.00
Madison, Wis.	25.00	Sturbridge, Mass.	6.00
Manchester, N. H.	41.50	Sudbury, Mass.	10.04
Marlboro, Mass.	79.10	Syracuse, N. Y.	122.44
Marshfield, East, Mass. . .	10.00	Taunton, Mass.	180.00
Mattoon, Ill.	5.15	Templeton, Mass.	70.00
Meadville, Penn.	122.30	Toronto, Canada	58.00
Medfield, Mass.	25.00	Trenton, N. Y.	35.00
Medford, Mass.	130.00	Troy, N. Y.	155.00
Melrose, Mass.	20.00	Tyngsboro', Mass.	18.00
Mendon, Mass.	14.00	Uxbridge, Mass.	103.00
Milford, N. H.	25.00	Waltham, Mass.	480.00
Milton, Mass. (C. P., \$10)	810.00	Ware, Mass.	13.17
Montpelier, Vt. (N. O., \$100)	175.00	Warwick, Mass.	15.00
Nantucket, Mass.	40.00	Washington, D. C.	273.43
Needham, Mass.	10.00	Watertown, Mass.	118.12
Newburyport, Mass.	34.00	Waterville, Me.	40.00
Newport, R. I. (M., \$100; N.		Wayland, Mass.	25.14
O., \$100; M. & D., \$100)	600.00	Wellesley Hills, Mass. . . .	10.00
Newton, Mass.		Westford, Mass. (M., \$55)	174.00
Channing Religious Society		Weston, Mass.	100.00
(M., 25)	492.00	Wilton, N. H.	5.00
Society at West Newton . .	250.33	Wilton, East, N. H.	28.75
Society at Newton Centre .	40.50	Winchester, Mass.	150.00
New York, N. Y.		Woburn, Mass.	229.25
Church of All Souls, (N. O.)	410.00	Woburn, North, Mass. . . .	12.00
Church of the Messiah (O.		Worcester, Mass., Second Con-	
P., \$91.74)	1,091.74	gregational Church	276.35
Northboro', Mass.	50.00	Yonkers, N. Y.	31.40
Peabody, Mass.	102.73		
Pembroke, Mass.	17.25		
Pepperell, Mass.	10.00		
Peterboro', N. H.	10.00		
Philadelphia, Penn.			
First Unitarian Church . .	166.00		
Spring Garden Society (N.			
O., \$145)	379.58		
Plymouth, Mass.	52.00		
Portland, Me., First Parish .	125.00		
Portland, Oregon	32.00		
Portsmouth, N. H.	125.00		

The following contributions were intended for the year ending April 30, but payment was necessarily delayed until after that date:—

Chelsea, Mass.	\$26.00
Dover, Mass.	7.58
Lynn, Mass.	61.00
Mansfield, Mass.	2.67
Natick, South, Mass. . . .	28.00
National City, Cal.	1.00

New York, N. Y., Church		Sherborn, Mass.	\$10.62
of All Souls	\$1,094.75	Upton, Mass.	16.00
Peterboro', N. H.	40.00	Worcester, Mass., Church	
Petersham, Mass.	19.00	of the Unity	213.88
San Diego, Cal.	10.00		

DR.

Trial Balance, April 30, 1883.

CR.

Cash	\$2,662.20	Stock	\$19,101.33
Merchandise (stereotype plates, books, tracts, &c.)	7,027.78	General Fund	127,085.95
Tremont Place Estate (a part of General Fund) . .	30,000.00	Hayward Fund (for For- eign Missions)	23,000.00
Investment General Fund . .	92,071.25	Perkins Fund (for aiding Theological Students) . .	10,210.00
Investment Hayward Fund . .	23,000.00	Kendall Fund (for aiding New England societies) . .	2,608.75
Investment Perkins Fund . .	10,210.00	King Fund (for aiding preachers of New Eng- land and Western societies)	10,000.00
Investment Kendall Fund . .	2,608.75	Penhallow Fund (for gen- eral purposes)	5,187.50
Investment King Fund	10,000.00	Lienow Trust Fund	5,026.60
Investment Penhallow Fund . .	5,187.50	Anna Richmond Fund	10,089.84
Investment Lienow Trust Fund	5,026.60	Channing Professorship . .	3,574.74
Investment Anna Rich- mond Fund	10,089.84	New England States*	3,106.81
Temporary Investment	3,574.74	Middle States*	1,580.00
Bills Receivable	7,500.00	Western States*	10,980.00
Sunday-School Society	700.00	Southern States*	1,839.80
Wilmington Church	2,324.79	Pacific Coast*	1,872.00
Wilmington Church Estate . .	8,691.50	India Mission*	2,700.00
Windsor Church Estate	3,000.00	Theological Education* . . .	425.00
Omaha Church Estate	4,543.59	Denominational Literature* .	2,400.00
Lawrence Church Estate . . .	2,600.00	Book Accounts	199.02
Third Unitarian Church, Chicago, Ill.	5,000.00		
Fourth Unitarian Church . .			
Chicago, Ill.	250.00		
New Orleans Church	3,051.24		
Book Accounts	1,267.56		
	\$240,987.34		\$240,987.34

* Unexpended balance of appropriations.

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FIFTY-NINTH ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION;

WITH THE

Annual Report of the Board of Directors,

AND

THE TREASURER'S STATEMENT FOR THE YEAR
ENDING APRIL 30, 1884.



BOSTON:

AMERICAN UNITARIAN ASSOCIATION.

1884.

UNIVERSITY PRESS:
JOHN WILSON AND SON, CAMBRIDGE.

FIFTY-NINTH ANNIVERSARY
OF THE
AMERICAN UNITARIAN ASSOCIATION.

THE Fifty-ninth Annual Meeting of the AMERICAN UNITARIAN ASSOCIATION was held at the Arlington-Street Church, Tuesday, May 27, 1884. HENRY P. KIDDER, Esq., the President, called the meeting to order at 9.30 A. M.

Rev. JOHN H. MORISON, D.D., offered the prayer.

The record of the last meeting was read by the Secretary, and approved by the meeting.

An order of business, submitted by a Committee of the Board of Directors, was adopted.

After a brief opening address by the President, Rev. GEORGE M. BODGE, in behalf of the Committee on Nominations, submitted a report, containing a list of officers recommended by the Committee, which was accepted. The President appointed Rev. JAMES C. PARSONS, J. MASON EVERETT, Esq., Rev. JOSEPH N. PARDEE, a Committee to receive and count votes. A recess of ten minutes was taken for voting; and it was voted to close the polls at 11.30 A.M.

The Treasurer, CHARLES H. BURRAGE, Esq., presented his report in print, which was accepted (p. 24).

The Report of the Board of Directors was then read by the Secretary (p. 11).

The various amendments to the By-Laws proposed at the last Annual Meeting were then brought forward for considera-

tion. The President stated that an opportunity would be given to each of the gentlemen who had proposed amendments, to make such remarks as they might desire to do in the way of explanation and enforcement. He called first upon the Rev. HOWARD N. BROWN, who had in behalf of the Board of Directors presented certain amendments. After a few explanatory words, Mr. BROWN moved that Article III. of the proposed amendments of the Directors be adopted; namely, "The churches contributing to the funds of this Association shall be entitled to representation in the annual meeting under the following conditions, namely: Every church contributing less than one hundred dollars may send to the meeting its minister and one lay delegate. Every church contributing one hundred or more, but less than five hundred dollars, may send to the meeting its minister and two lay delegates. Every church contributing five hundred dollars or more may send to the meeting its minister and three lay delegates, provided that such contributions shall be placed in the hands of the officers of the Association on or before May 1, to entitle a church to be represented in the following annual meeting." Rev. RUSSELL N. BELLOWES proceeded to explain the amendments, which, in behalf of the Council of the National Conference, he had presented at the last Annual Meeting, and the reasons for certain modifications which he now suggested. Rev. HENRY C. DE LONG followed with a few words in respect to the single amendment which he had submitted.

The subject was then thrown open to the whole meeting. Hon. E. R. HOAR moved as an amendment to Mr. BROWN's motion that the first clause of Article III. as submitted by the Board of Directors and the latter part of Section I. of Article II. be united and made Article III. of the By-Laws, reading thus:—

ARTICLE III. The churches contributing to the funds of this Association shall be entitled to representation in the annual

meeting under the following conditions, namely: Any Unitarian church or missionary association, of at least two years' standing, shall, upon sending a contribution for missionary uses to the Treasurer of the Association for two successive years, be entitled to representation at all business meetings of the Association, by the persons of its minister or president, and two additional lay delegates. Delegate members shall have the right to vote at all meetings of the Association.

At this stage of the proceedings, the President, being obliged to leave, placed the Secretary in the chair. After much discussion, Mr. DE LONG withdrew his amendment, a resolution by Rev. FIELDER ISRAEL to postpone the whole subject to the next Annual Meeting was defeated, and JUDGE HOAR's amendment somewhat modified by consent of its author was passed in the following form, and was then adopted as Article III. of the By-Laws:—

ARTICLE III. The churches contributing to the funds of this Association shall be entitled to representation under the following conditions, namely: Any church or missionary association, of at least two years' standing, shall, upon sending a contribution for missionary uses to the Treasurer of the Association for two successive years, be entitled to representation at all business meetings of the Association, by the persons of its minister or president, and two additional lay delegates; provided that such contributions shall be placed in the hands of the officers of the Association on or before May 1 to entitle a church to be represented in the following annual meeting. Delegate members shall have a right to vote at all meetings of the Association, —

The adoption of Article II. in the amendments proposed by the Directors, was moved by Rev. H. N. BROWN, reading thus:—

ARTICLE II. A subscription of fifty dollars shall constitute a person a member of this Association for life; but no money used to send delegates from a church to the annual meeting as provided in ARTICLE III. shall be also used to make Life-members.

Mr. DE LONG moved to amend by adding the first part of Article II. of the present By-Laws, namely, "An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid;" — which was not passed.

By request of Dr. MORISON, the question was divided. The first clause of the proposed article, — namely, "A subscription of fifty dollars shall constitute a person a member of this Association for life," — was adopted; and the second clause, — namely, "but no money used to send delegates from a church to the annual meeting as provided in ARTICLE III. shall be also used to make Life-members," — was not adopted.

Mr. BROWN then moved the passage of Article IV. of amendments, — namely, "The Board of Directors may by a unanimous vote at a regular meeting, two-thirds of their number being present, elect Honorary Members of this Association, who shall have the same rights and privileges as other members. Such elections shall be by ballot, and nominations shall lie over at least one month," — and the Article was adopted.

The remainder of the Articles in the amendments proposed by the Directors, upon motion of Mr. BROWN, were adopted; namely, —

Article III. to be called Article V., and the last sentence, beginning "But at the annual meeting of 1877," to be omitted.

Article IV. to be called Article VI.

Article V. to be called Article VII.

Article VI. to be called Article VIII., and amended to read as follows :—

ARTICLE VIII. The Annual Meeting of the Association shall be held in the month of May, at such time and place as the Board of Directors may appoint, of which due notice shall be given by circular to the churches, and by advertisement in two or more newspapers published in Boston, at least ten days previous.

Article VII. to be called Article IX.

Rev. THOMAS R. SLICER moved that the amendments as now amended be adopted as parts of the By-Laws of the Association, and his motion prevailed.

The Committee appointed to receive and count votes reported the following result:—

HENRY P. KIDDER	President.
GEORGE WILLIAM CURTIS }	Vice-Presidents.
CHARLES ALLEN	
Rev. GRINDALL REYNOLDS	Secretary.
GEORGE W. FOX	Assistant Secretary.
CHARLES H. BURRAGE	Treasurer.

Directors for three years.

Rev. HOWARD N. BROWN, Brookline, Mass.
 Miss ELIZABETH P. CHANNING, Milton, Mass.
 Rev. JAMES DE NORMANDIE, Boston, Mass.
 Rev. JABEZ T. SUNDERLAND, Ann Arbor, Mich.
 WILLIAM E. JAMES, Boston, Mass.
 HENRY W. PUTNAM, Boston, Mass.

Director for two years

(to fill the vacancy caused by the death of Alanson Bigelow).

NATHAN H. SKINNER, Taunton, Mass.

These were the names submitted by the Committee on Nominations, with the exception of that of the Rev. JABEZ T. SUNDERLAND, which was substituted for that of the Rev. JENKIN LL. JONES, because Mr. SUNDERLAND had a few days before been elected, upon the resignation of Mr. JONES, Secretary of the Western Conference.

Upon motion of Rev. THEODORE C. WILLIAMS, the following vote was passed: "*Voted*, That the President appoint two auditors to examine the Treasurer's account for the next Annual Meeting."

And on motion of Rev. CHARLES B. ELDER, the following: "*Voted*, That the President appoint during the year a Nominating Committee of five, to present a list of candidates for election as officers at the next Annual Meeting."

The meeting adjourned.

EVENING MEETING.

A public meeting was held at Tremont Temple on the evening of the same day, commencing at 7.30 P. M. In the absence of the President, the Secretary, Rev. GRINDALL REYNOLDS, presided. Music, selections from Mendelssohn's "Athalie," was furnished by a choir of twelve singers, under the direction of Mr. B. J. LANG. Prayer was offered by Rev. FIELDER ISRAEL, of Salem, Mass. Addresses followed by Rev. JAMES FREEMAN CLARKE, D. D., Rev. CHARLES F. DOLE, Rev. JAMES DE NORMANDIE, and Rev. ROBERT COLLYER.

B Y - L A W S.

(As they now stand.)

ARTICLE I. — The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose.

ARTICLE II. — A subscription of fifty dollars shall constitute a person a member of this Association for life.

ARTICLE III. — The churches contributing to the funds of this Association shall be entitled to representation under the following conditions, viz.:

Any church or missionary association, of at least two years' standing, shall, upon sending a contribution for missionary uses to the Treasurer of the Association for two successive years, be entitled to representation at all business meetings of the Association, by the persons of its minister or president, and two additional lay delegates; provided that such contributions shall be placed in the hands of the officers of the Association on or before May 1, to entitle a church to be represented in the following annual meeting.

Delegate members shall have the right to vote at all meetings of the Association.

ARTICLE IV. — The Board of Directors may by a unanimous vote at a regular meeting, two-thirds of their number being present, elect Honorary Members of this Association, who shall have the same rights and privileges as other members. Such elections shall be by ballot, and nominations shall lie over at least one month.

ARTICLE V. — The officers shall be a President, two Vice-Presidents, a Secretary, and one or more Assistant Secretaries, a Treasurer, and eighteen other persons, who, with them, shall constitute a Board of Directors. These officers, fourteen of whom, at least, shall be laymen, shall be chosen by ballot at

the Annual Meeting. The President, Vice-Presidents, Secretaries, and Treasurer shall be chosen annually, to serve for one year each, or until their successors are chosen. The other Directors shall be chosen for three years, or until their successors are chosen; and one-third shall be chosen annually.

ARTICLE VI. — This Board shall meet at least once in three months, eight constituting a quorum; and shall have charge of all the business and interests of the Association, the direction of its funds and operations; with power to fill any vacancies that may occur in their number between any two annual meetings, and to call special meetings of the Corporation whenever they shall deem it necessary or expedient.

They may choose from their own number an Executive Committee, which shall meet at the call of the Secretary or President, and shall have charge of such business as may be intrusted to it by the Board of Directors.

ARTICLE VII. — It shall be the duty of the Secretary to keep a full record of the meetings of the Corporation and of the Board of Directors; to conduct the correspondence of the Association, and keep an accurately arranged file of the same; and, in general, to perform such services, to suggest, devise, and execute, under the direction of the Board of Directors, such plans and measures as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence; and the Assistant Secretaries shall render such service as shall be specified by the Board of Directors. The salaries of the Secretaries shall be determined annually by the Board of Directors, the Secretaries not voting.

ARTICLE VIII. — The Annual Meeting of the Association shall be held in the month of May, at such time and place as the Board of Directors may appoint, of which due notice shall be given by circular to the churches, and by advertisement in two or more newspapers published in Boston, at least ten days previous.

ARTICLE IX. — Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

REPORT OF THE BOARD OF DIRECTORS.

To the Members of the American Unitarian Association.

TWELVE months ago the financial and commercial condition of the country was not altogether cheerful. It has not been altogether cheerful since: business has been dull; prices of goods have fallen; rash operators have been ruined; prudent merchants have made little or no money. So the general result of the year has been a shrinkage rather than an enlargement of the resources of our people. To increase the difficulty of collecting necessary funds, springing from this condition of affairs, was added the special difficulty that, between May and May, from the same churches and individuals, to which we made our appeal, was to be gathered the one hundred and eighty or ninety thousand dollars, which had already been subscribed for the erection of a new denominational house, for the increase of the funds of Meadville School, and for the relief of the church in New Orleans. Looking these things in the face, many of our most courageous friends felt that our missionary work could not this year be kept up to its usual mark of efficiency. They were disposed to say, "The Association must furl sail, shorten its voyage, throw overboard all that is not essential to its existence, and wait for better weather and less obstructed navigation." Your Directors are glad to report that none of these doubts and fears have been justified by the result. For

the most part the parishes have sent in at least their average gift. The sum total of the contribution is, indeed, slightly below that of last year; but, on the other hand, it largely exceeds the collection of any other of the ten preceding years. We have to consider, too, that during the same twelve months \$32,000 have been added to the subscription for the new building, \$3,000 to the fund for Meadville, and \$2,000 in aid of the churches in New Orleans, Madison, and Des Moines, — in all, for special objects, \$37,000. Add now that never have the bequests been so generous as this year. Early in the fall, Thomas Whitledge of Baltimore, a life-long friend of our cause, left us the great sum of \$100,000; which was, however, reduced by the Maryland legacy tax to \$97,500. To this Jerome G. Kidder, of Boston, added \$10,000; Hugh Montgomery, also of Boston, \$3,000; Mrs. Abby C. Thayer, of New York, \$2,200; Henry L. Kendall, of Providence, R. I., \$6,000; Mrs. A. W. K. Hobbs, of Weston, Mass., \$500; Mrs. John Gardner, of Boston, \$500; while from the estate of Mrs. Sarah W. Boutelle, of Fitchburg, Mass., came a further sum of \$2,294.25, — in all, \$121,994.95. In brief, then, we have over \$37,000 for general work, a like sum for special objects, and from bequests, \$122,000. So the gift of the year foots up \$196,000, — a result to be stated with cheerfulness, and to be contemplated with gratitude. When next fall we make report at Saratoga, we shall be able to say that, independently of the unrecorded gifts of individuals, and of the aid single churches have rendered to neighboring churches, over \$420,000 have been given in two years for denominational and missionary work. This is no reason for sectarian pride, and would not be, though the sum were increased ten-fold. But to know that our religious body is becoming more conscious that, in the great providence of God, it has its allotted place in the work of building men up to a faith, clear and positive, and at the same time rational, and in every department of human life

full of good works,—to know that is ample cause for congratulation.

We turn now from the collection of resources to the work done, or attempted. We call attention, first, to certain special objects, which, for a considerable period, have been before our churches. Nearly four years ago our religious body, through its accredited delegates, agreed to add to the endowment of the Meadville Theological School the sum of fifty thousand dollars. But the subscriptions came very slowly. Partly, no doubt, because so large an amount had just been raised for the Cambridge School. Partly because the plan of a new school at Cleveland was soon brought forward, somewhat dividing the attention and interest of our people. But, after the meeting of the National Conference of 1882, an earnest effort was made to fulfil what had been so long promised. The committee appointed by the Conference and the committee appointed by the Association joined forces. Finally, at our Annual Meeting last year, the small sum then lacking was subscribed. It is to be regretted that a few hundreds of this subscription have not yet been paid; but it is believed that they soon will be, when the raising of the additional endowment for Meadville may be placed upon the list of completed enterprises.

The Conference of 1882 recommended, with entire unanimity, the raising by our churches of a sum sufficient to pay the debt resting upon the New Orleans Church, supposed to be about \$15,000. The Association cheerfully co-operated in this plan. Last summer, by the death of the leading partner of the French house which held the mortgage, the debt was placed for sale in an auctioneer's hands. Immediate action was necessary. Adding to the money already collected more than a thousand dollars from its own treasury, the Association succeeded in purchasing the mortgage for a thousand dollars less than its face, and thus extinguished the debt. Since that time the people of the New Orleans Church have

gathered about \$700, to which several branches of the Women's Auxiliary Conference have added perhaps \$500 more. The church has been thoroughly renovated, new carpets and cushions have been added, and the audience room made not only capacious but clean, cheerful, and attractive. The audience, which last year had risen from thirty or forty to one hundred and forty, has this year more than once numbered over two hundred. Everything indicates the permanent restoration to strength of this society. Your Directors feel, therefore, that with a good conscience they can also place the work for New Orleans on the list of enterprises which have been handsomely completed.

They think that they might without impropriety add to this list the new denominational building. That structure does not indeed stand beautiful and complete, ready for our occupancy, but all the conditions of success have been fulfilled. From the day that the Unitarian Club gave its sanction to this undertaking the enterprise went forward with absolute smoothness, each week bringing its average of over \$4,000, until in October the subscription rose to \$152,000, and the money part of the problem was solved. Some difficulty has been experienced in obtaining a good site for the building. But a few days ago a lot every way suitable, at the corner of Bowdoin and Beacon Streets, was purchased. It is central and accessible. It is of ample size. It secures those essential things, — quiet, light, and air. A building committee has been appointed, and there is good hope that, when the next annual meeting occurs, we can welcome our friends to a denominational house as rational in its construction and as liberal in its invitations as the faith for which they and we stand.

We have only space for a brief notice of our general work. We start with the point which is nearest, — New England. Here a whole field of influence is opening. Our chief work in the future will not be merely to support failing churches in declining villages. The progress of manufactures is steadily building up towns which, in employments, population and

tendencies, are essentially new, and where Unitarian influence is needed and would be welcome. Manchester and Laconia, Hudson, Holyoke and Hopedale, Reading and Stoneham, are towns of this type, where Liberal Churches have come into existence within the memory of most. Franklin N. H., is one of these prosperous manufacturing towns. Here only five years ago a Unitarian Society was started. Already it is strong in numbers and resources, and has built a beautiful house for worship. Brockton, Rockland, Millbury, and Gardner are all places in Massachusetts which have grown to new life and vigor by the presence of one or another form of manufactures. And in all of them societies or germs of societies have sprung up, we may say with truth, spontaneously, and are now in various stages of progress towards an assured and lasting prosperity. Money, no doubt, is needed to support such movements in the weakness of the first months or the first years. And money may be hard to get. But it is not impossible to obtain it. Much may be done, and much ought to be done, by awakening interest in the neighboring churches. But, after all, the difficulty in respect to such movements here, the difficulty in the wide reach of our whole country, in the South, out West, on the Pacific Coast, is not chiefly a financial one. The greater difficulty is the want of a sufficient number of able, earnest, reverent young men, who, turning from more alluring posts, are ready to give their first strong, hopeful years to the creation of new churches of our faith, where new churches are needed. When the young society finds such a man, it is pretty sure, whatever the obstacles, ultimately to succeed. How to bring enough of such men into the ranks of the Unitarian ministry is one of the hardest of hard questions. As yet Cambridge and Meadville have not been able to furnish all we need. They hardly do more than fill the gaps made in our active ministry by death and increasing years. And our missionary work must be crippled so long as we cannot spare from established posts of duty the men to do it.

We call attention to two churches only in the Middle States, Vineland and Harlem. A year and a half ago Vineland church was closed, and its people wellnigh hopeless. We were able to send thither a suitable minister. A great change has taken place both in feeling and condition. The meeting-house, which was destitute of pews, has been neatly furnished. A debt which has burdened the society is in process of liquidation. A good audience fills the seats every Sunday. Harlem is a new New York, which has grown up within the last fifteen and twenty years. Where, only a brief lifetime ago, were scattered residences and a scanty population, are great ranges of streets and avenues, lined with solid blocks of houses, sheltering we cannot say how many thousands, or tens of thousands of people. Certainly here was a great opportunity to grow with the growth, and to build up an ever enlarging liberal influence. But by some fatality an inconspicuous and unattractive hall, crowded between two dwelling-houses, was built upon leased land, and finished with the ornament of a heavy debt, and called the Fourth Unitarian Church. The present minister has labored with great earnestness, and has considerably increased the numbers of the society. The Association will, no doubt, aid in the future as it has in the past. The neighboring churches have agreed to pay a large floating debt, so that for the next two years the society will be tided over its difficulties. But all this is temporary and provisional. The time is not far off when this parish, either by its own efforts or by the help of the Unitarian Churches of New York and Brooklyn, or by some other method, must be placed in a new meeting-house, more centrally situated and more attractive. The post is too important to be sacrificed.

In the South we have but one new church enterprise, that at Atlanta. Two years ago we sent Mr. Chaney to that distant post of duty. For eighteen months he labored amid every disadvantage, preaching in private parlors, in the court room, in unattractive halls, yet gathering all the while the

elements of a good religious society. A month ago a pleasant little chapel, admirably situated, was finished and dedicated; and at the same time a new Southern Conference was there organized. When Dr. Clarke preached a few Sundays later in this chapel, it was filled and crowded with an attentive congregation. If Mr. Chaney's life and health are spared, the success and prosperity of the new church hardly admit of a doubt. With the society at Atlanta on its feet, and that at New Orleans rejuvenated, it will be our duty at no distant date to seek some fresh centre of spiritual power in the same section of our country, and plant there a living church of our faith.

It is impossible to give any sufficient account of Western work in a few lines, or a few brief pages. The variety, the extent, and the importance of that work can be appreciated when it is understood that every year from one third to one half of all the money spent upon church work is appropriated to the West. Of this great sum a large portion is devoted to the support, in part, of six missionaries; viz., Mr. Kittredge in Michigan, Mr. Effinger in Northern Illinois (this is a new appointment), Mr. Douthit in Southern Illinois, Mr. Wright in Wisconsin, Mr. Powell in Nebraska, and Kristofer Janson among the Scandinavians. We may here say that, in the judgment of the Western Secretary, this system of State missionaries — if we had the money and the men — could be profitably extended, until we had a good man at work in every one of the Western States. Another large portion of this appropriation has helped to support churches in the college towns of Ann Arbor, Madison, Iowa City, and Lawrence. The rest was divided among eight or ten religious societies, of whom several may be self-supporting another year. A plan of conducting Western work was initiated this year which must, we think, commend itself to the judgment of our constituents. One of the regular monthly meetings of our Board is to be set apart for the consideration of this Western work. At this meeting the presence of our Western

members is to be secured, and every appropriation for that section is to be submitted to their scrutiny and criticism. Greater unity of action between the two sections must in this way be secured. Our money will be spent more intelligently, more economically, and so more efficiently.

The expenditure for foreign work in Hungary and Hindostan has been the same as in several of the past years. Mr. Dall reports an increased interest among the natives. Every Sunday religious services, at which some sixty of the native people are present, are conducted by the assistant teachers of the mission day-schools. In those schools, he reports a daily attendance of some six or seven hundred pupils. These come largely from classes of people who are deprived of all privileges, whether intellectual or spiritual.

We must not fail to note the additions which have been made this year to our list of Unitarian publications. Soon after the death of Dr. Dewey earnest requests came, both from friends in this country and in England, that we should publish a cheap edition of his works. By the kindness of the family, who relinquished in our behalf their claim to any copyright, we have been enabled to do so; and by the issue of a volume uniform with the dollar edition of Channing, we place these valuable writings within the reach of all. Through the kindness of the owners of the stereotype plates, and of the people of King's Chapel, who furnished money for the purpose, we have put into one cover the two volumes of Dr. James Walker's Sermons, and offer them at a greatly reduced rate. Rev. William C. Gannett has likewise given the Association the plates of his admirable Life of his father, to the end that we might give it a yet wider circulation. Mr. Barrow's article, entitled "The Doom of the Majority," which attracted so much attention when it appeared in the "Christian Register," has been enlarged into a small volume, which is of great interest not only for its thoroughness of research, but for the proof it furnishes of the great advance which the Christian Church in our day has

made toward a wiser and more humane reading of Christian truth. Nor must we overlook Rev. E. H. Hall's valuable lectures on "Orthodoxy and Heresy." These were first given as familiar Sunday evening discourses to his people at Worcester, and by them printed for private circulation. It would be difficult to find another work in which so much accurate information in a popular form is given. These volumes add greatly to the richness and value of the collection of Unitarian literature which we are seeking to make more accessible, and so more widely useful.

In closing this brief sketch of the year's work your Directors feel that they should call attention to two objects, which, during the coming year, will appeal to the generosity of our churches and people. In September, 1882, the National Conference voted that it would raise \$3000 to assist the people of Des Moines to pay for their new church, and \$7000 to aid in the erection of a church at Madison. Encouraged by this vote the society at Des Moines finished its church building and dedicated it, and the society at Madison raised money, bought a lot of land, and paid for it. But, in fact, a very small portion of the promised ten thousand dollars has been raised, — probably not much, if any, over a thousand dollars. So the society at Des Moines is still in debt, and the lot at Madison remains unoccupied. Both societies are naturally and rightfully disappointed. We hold it to be demoralizing to the body to make promises which it does not fulfil. And we hold it to be unjust to private churches to give them pledges of substantial aid, upon which they act only to find such pledges to be mere words. With the early fall, therefore, an earnest and persistent effort will be made to complete the ten thousand dollars' subscription for Des Moines and Madison. Your Directors propose to co-operate to the utmost of their ability with the Committee of the National Conference, that so just a result may be speedily obtained.

When this moral obligation shall be fulfilled, the church

needs of the Scandinavian Unitarians of Minneapolis will be likely to be brought to our attention. Kristofer Janson, their pastor and our missionary, that he may hold any regular Sunday services, has been obliged to migrate from hall to hall, each in too close contiguity to beer-gardens and other uncongenial associations. Under such circumstances it is surprising that he has been able to keep any hold upon his society. It has been found impossible for him to maintain any regular Sunday-school. Mr. Janson threatens, therefore, to descend upon our coasts as did his Norse forefathers. If he does, while he may not awaken as much alarm as they, we question whether he may not quite as thoroughly despoil our purses.

The most important duty which will come before the Association to-day, will be to consider, and dispose of, the various amendments to the By-laws, which were submitted to its members at the last annual meeting. Were the full and clear explanation of the action and recommendations of your Directors, furnished by Mr. Brown a year ago, accessible, it would not be necessary for your Board to add a word either to elucidate or defend their action. But as his paper is not at hand, a few moments may be profitably given to make plain our position. At the outset your Directors wish to say with emphasis that they do not propose any change of the conditions of membership, because they feel that there has been any narrowness, or sectional prejudice, or business inefficiency, in the past management of the Association. They are sure that the reverse has been true. They question whether any trust has been administered with more fidelity, with fewer mistakes, or with broader and more generous sympathies. They read the records and correspondence of the last sixty years, and they find that, from the beginning, the near and the distant alike received the attention of the men who were then in charge; that Syracuse, Buffalo, Cincinnati, Chicago, at that time the far-off outposts of our faith, won the sympathy of the Directors, and gained such aid as the

slender resources of that day permitted. And so it has been ever since. The business of this Association has never been carelessly conducted. Its sympathies have never been permitted to run in narrow channels; it has in its gifts known no North or South, no East or West, but only one common humanity to be lifted up and blessed by the possession of a more rational and liberal Christian faith. So the action of the Board of Directors is not founded upon any distrust of the past or of the present action of our organization.

But they recognize that, with the passage of time, needs change, and that methods should change with them; that ways which were good for the past are not necessarily best for the present. They see that it is natural and just that the religious bodies which contribute funds should desire to have, not only an indirect, but also a direct influence upon their disposal. No doubt such direct connection between the parishes and the missionary body will be likely to work good in two directions; on the one hand increasing the power of the Association to confer benefits, and on the other hand deepening the interest of the societies in good works to the increase of their own spiritual life. Your Directors have therefore cheerfully acceded to what seemed to be a general desire to add to the life and efficiency of the Association the representative element.

But, while recognizing the value of the principle of representation, and desiring to engraft it upon our old life, they hold it to be very undesirable to abandon the custom of receiving life-members; who shall have in the future all the privileges and powers which have been granted to them in the past. In the nature of the case the delegates from the churches change with the passing years. They must necessarily, then, contribute more of earnestness and life than of solidity and permanence to our organization. That solidity and permanence comes from the life-members. While others change they continue. And, as a body, they must be made up of men and women who have a profound and lasting

interest in our cause. No person is likely to give so large a sum as fifty dollars simply from a transient impulse. Nor is a person likely to be made a life-member by a parish unless he or she is felt to be representative of the best elements of our faith and life. And we need something of this principle of solidity and permanence. At this very moment the Association holds in trust more than \$400,000 of real and personal property. And it is no idle dream to suppose that before the century closes that sum may be more than doubled. With such great gifts of devout and earnest persons in charge, some steadiness of policy should be secured, even if it be by a temporary sacrifice of spontaneity. In the end the will of the churches truly understood is sure to control. It has always done so under the past methods; it can do no less under the new methods.

The question of removing the place of annual meeting to some town or city away from Boston and outside the bounds of the State, has been candidly and thoughtfully considered; but we are assured that such a step has no legal justification, that our state charter confers on us no legal quality or character when we put ourselves outside the State jurisdiction, and that officers elected under such circumstances would have no proper right to hold our funds or transact our business. Such being the legal aspects of the case, in our judgment it is not wise even to consider the question of the transfer of our meeting for election of officers from Boston to Saratoga.

But, admitting for a moment that such a transfer is legally possible, is it a thing to be desired? We doubt. For three quarters of all our churches Boston is the natural centre, on the whole more cheaply and more easily reached than any other. It is certainly the natural centre of nine tenths of all the churches which make any contribution to our treasury, or do anything for our support. It may be admitted freely that mere convenience should not, in this matter, be made the ruling consideration. But there are higher considerations which point the same way. What is

the charm and peculiar value of that biennial gathering at Saratoga? That it is *not* a business meeting; that it has none of the burdens, limitations, and restraints, which infallibly come when financial duties and trusts are present to the mind. It is a meeting where the freest interchange of opinions is possible,—where every side of a subject can be frankly presented, so be that it is done reverently and with true brotherly courtesy. It is, therefore, a meeting of social, of intellectual, and, above all, of spiritual inspiration. For that we value it. We wish to keep both the sober business quality of the Boston Annual Meeting, and the frank, cheerful brightness and uplifting influences of the biennial Conference at Saratoga. We need them both. And we judge that we shall be more likely to retain both, and to enjoy both, if we keep them where they now are,—apart.

We cannot close this report without seeking to speak in fitting language of a loss, which our Board and our religious body has suffered the past year. Mr. Alanson Bigelow was a noble specimen of a high-minded, sagacious, and successful man of business. After many years of unremitting attention to his vocation, when somewhat past mid-life, he retired with a fair competency. But he did not retire to an unbroken leisure. He freely gave his time, his interest, his means, and his counsel to the promotion of many and varied philanthropic and religious works. For years he was one of the Board of Directors of this Association, and held that office when he died. His course in that post of duty was marked by steady fidelity, by prudent counsels, and by unvarying gentleness and courtesy. He loved the faith for which he stood, and by his life adorned it.

For the Board of Directors.

GRINDALL REYNOLDS,

Secretary.

TEMPORARY INVESTMENT: Amount temporarily lent 3,574.74
 TEMPORARY LOANS: Amount borrowed 3,000.00
 INCOME GENERAL FUND* 5,319.50
 INCOME HAYWARD FUND* 1,322.50
 INCOME PERKINS FUND* 600.00
 INCOME KENDALL FUND* 215.00
 INCOME KING FUND* 500.00
 INCOME PENHALLOW FUND* 200.00
 INCOME GRAHAM FUND* 478.09
 INCOME LIENOW TRUST FUND 342.00

April 30. To balance brought forward \$205,269.81
 \$205,269.81
 \$2,832.89

BOSTON, May 22, 1884. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1884, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was \$2,832.89; that the invested funds held by him on account of the Association are the General Fund, amounting to \$223,605.00; the Hayward Fund, amounting to \$23,000.00; the Perkins Fund, amounting to \$10,210.00; the Kendall Fund, amounting to \$2,402.25; the King Fund, amounting to \$10,000.00; the Penhalow Fund, amounting to \$5,187.50; the Lienow Trust Fund, amounting to \$3,000.00; and a balance on account of Temporary Investment, amounting to \$8,644.10; and including the sum of \$3,644.10, contributed for the Channing Professorship; for which satisfactory securities have been exhibited to us, according to the annexed schedule.

JOHN SWERTSE.
 CHAS. L. DANFIEL.

ANNA RICHMOND FUND: Amount paid the Consistory of Unitarian Churches in Hungary, being this Fund in full and for investment in that country 10,613.29
 NEW ORLEANS CHURCH: Amount paid for transfer of mortgage note 15.00
 GENERAL FUND: Amount paid Executor of estate of Mrs. Sarah W. Boutelle, for taxes, &c. 32.08
 INTEREST: Amount paid on this account* 24.58
 INVESTMENT GENERAL FUND: Amount invested, and reinvested on this account. 104,533.75
 INVESTMENT KENDALL FUND: Amount reinvested on this account 1,853.50
 TEMPORARY INVESTMENT: Amount temporarily lent 8,644.10
 TEMPORARY LOANS: Amount of loan paid 3,000.00
 INCOME GENERAL FUND: Amount paid as accrued interest on bonds purchased* 778.06
 INCOME LIENOW TRUST FUND: Amount paid Treasurer of the Benevolent Fraternity of Churches, Boston, Mass., as income received 342.00
 Balance carried to new account 2,832.89
 \$205,269.81

E. E. April 30, 1884.

CHARLES H. BURRAGE, Treasurer.

[Extract from schedule of investments annexed.]

General Fund \$223,605.00
 Hayward Fund 23,000.00
 Perkins Fund 10,210.00
 Kendall Fund 2,402.25
 King Fund 10,000.00
 Penhalow Fund 5,187.50
 Lienow Trust Fund 3,000.00
 Balance of Temporary Investment 8,644.10

* The totals of these items, which alone affect the proper receipts and expenditures of the current year, are as follows: receipts, \$62,671.38; expenditures, \$69,439.11.

APPENDIX TO TREASURER'S STATEMENT.

Contributions from Societies.

The following list includes all the Societies which have contributed to the funds of the Association for the year ending April 30, 1884, with the sums severally paid by them, "M." indicating the amount given for the Meadville Theological School, "N. O.," for the New Orleans Church, and "M. & D." for the Madison and Des Moines Churches.

In addition to these contributions, there has been received, through the Women's Auxiliary Conference, the sum of \$3,077.34.

Andover, N.H.	\$8.00	Bridgewater, West, Mass. . .	\$87.50
Andover, North, Mass. . . .	45.00	Brockton, Mass.	30.00
Ann Arbor, Mich.	54.10	Brookfield, Mass.	22.75
Arlington, Mass.	128.00	Brookline, Mass.	579 00
Ashby, Mass.	42.95	Brooklyn, Conn.	20.00
Athol, Mass.		Brown County, Minn. Scan-	
First Church	20.00	dinavian Society	18.00
Second Society	80.00	Brunswick, Me.	50.00
Augusta, Me.	50.00	Buffalo, N. Y. (M., \$102) . .	302.00
Ayer, Mass.	32.50	Burlington, Vt.	312.25
Baltimore, Md.	100.00	Calais, Me.	5.00
Bangor, Me.	150.00	Cambridge, Mass.	
Barre, Mass.	40.00	First Parish (M., \$41.06) .	601.14
Bedford, Mass.	20.00	Cambridgeport Parish . .	212.61
Belfast, Me.	52.00	Society at East Cambridge	55.00
Belmont, Mass.	130.00	Canton, Mass.	100.00
Berlin, Mass.	6.00	Carlisle, Mass.	10.00
Billerica, Mass.	135.00	Castine, Me.	10.00
Boston, Mass.		Charleston, S. C.	44.00
First Parish of Dorchester .	703.43	Charlestown, N. H.	16.62
First Church in Boston . .	1,121.00	Chelmsford, Mass.	17.16
First Religious Society in		Chelsea, Mass.	30.15
Roxbury	400.00	Chicago, Ill.	
Second Church	500.00	Church of the Messiah	
King's Chapel	466.27	(N. O. \$290)	440.00
Arlington Street Society		Unity Church (N. O.) . . .	500.00
(M., \$200; M. and D.,		Cleveland, Ohio	102.00
\$300)	3,706.23	Clinton, Mass.	34.50
West Boston Society	698.00	Cohasset, Mass.	38.67
First Congregational Soc'y		Concord, Mass.	500.00
of Jamaica Plain	770.00	Concord, N. H.	158.00
Third Religious Society of		Danvers, Mass.	32.14
Dorchester	111.52	Dedham, Mass.	188.00
Harvard Church in Charles-		Deerfield, Mass.	14.00
town	120.40	Dover, N. H.	30.30
Hawes Place Congregational		Dublin, N. H.	25.65
Society, South Boston . . .	20.00	Duxbury, Mass.	15.00
South Congregational Soci-		Easton, North, Mass.	75.00
ety	1,358.00	Eastport, Me.	26.00
Church of the Disciples . .	1,625.00	Ellsworth, Me.	30.00
Second Hawes Society,		Exeter, N. H.	33.25
South Boston	123.52	Fairhaven, Mass.	16.00
Washington-Village Chapel,		Fall River, Mass.	100.00
South Boston	7.00	Framingham, Mass.	300.00
Church of the Unity	550.00	Germantown, Penn.	305.00
New South Free Church . . .	76.50	Gloucester, Mass.	100.00
Boulder, Col.	20.00	Greenfield, Mass.	112.00
Brewster, Mass.	10.00	Groton, Mass.	57.00
Bridgewater, Mass.	35.00	Hartford, Conn.	68.00
Bridgewater, East, Mass. . .	60.53	Harvard, Mass.	15.00

Aug

AMERICAN UNITARIAN ASSOCIATION.

Hingham, Mass., First Parish	\$178.00	Portland, Me., First Parish	\$100.25
Holyoke, Mass.	25.00	Second Parish	100.00
Hubbardston, Mass.	13.00	Portsmouth, N. H.	104.00
Hudson, Mass.	60.00	Providence, R. I.	
Hyde Park, Mass.	79.00	First Congregational Church	1,680.81
Hopedale, Mass.	529.51	Westminster Society	630.00
Ithaca, N. Y.	20.00	Olney Street Society	60.00
Jackson, Mich.	26.00	Reading, Mass.	30.00
Keene, N. H.	277.13	Revere, Mass.	15.00
Kennebunk, Me.	104.00	Rowe, Mass.	11.00
Kingston, Mass.	118.00	Salem, Mass.	
Lancaster, Mass.	50.00	First Society	158.09
Lancaster, N. H.	25.00	North Society	285.78
Lawrence, Kan.	10.00	Barton-Square Society	82.00
Lawrence, Mass.	36.07	San Diego, Cal.	10.00
Leicester, Mass.	35.30	San Francisco, Cal.	67.45
Lexington, Mass. (M. \$50)	119.30	Santa Barbara, Cal.	55.50
Littleton, Mass.	37.00	Scituate, Mass.	11.00
Louisville, Ky. (M. & D., \$75)	137.00	Scituate, South, Mass.	50.00
Lowell, Mass.	750.00	Shelbyville, Ill.	11.25
Lynn, Mass.	71.00	Somerville, Mass.	143.00
Madison, Wis.	25.00	Springfield, Mass.	127.95
Malden, Mass.	10.00	Sterling, Mass.	15.00
Mansfield, Mass.	7.06	Sudbury, Mass.	13.00
Marshfield, East, Mass.	13.25	Taunton, Mass.	146.75
Meadville, Penn.	120.00	Templeton, Mass.	66.00
Medfield, Mass.	30.00	Trenton, N. Y.	30.00
Medford, Mass. (M. \$50)	125.00	Troy, N. Y.	65.92
Melrose, Mass.	20.00	Tyngsboro', Mass.	25.00
Mendon, Mass.	10.00	Upton, Mass.	100.00
Milford, N. H.	25.00	Vineland, N. J.	12.00
Milton, Mass.	800.00	Walpole, Mass.	25.00
Milwaukee, Wis.	10.00	Waltham, Mass.	301.50
Minneapolis, Minn. Scandi-		Warwick, Mass.	20.00
navian Society	35.00	Washington, D. C.	160.03
Montague, Mass.	5.00	Watertown, Mass.	107.00
Montpelier, Vt.	112.60	Wayland, Mass.	5.00
Montreal, Can.	80.00	Westboro', Mass.	20.00
Nantucket, Mass.	31.00	Westford, Mass.	90.00
Nashua, N. H.	100.00	Weston, Mass.	100.00
Natick, South, Mass.	36.27	Winchester, Mass.	100.00
Needham, Mass.	15.00	Woburn, Mass.	229.60
Newburyport, Mass.	44.00	Woburn, North, Mass.	5.00
New Orleans, La.	22.65	Worcester, Mass.	
Newport, R. I.	150.00	Second Cong. Church	254.46
Newton, Mass.		Church of the Unity	177.87
Channing Religious Society	452.30	Yonkers, N. Y.	32.40
Society at West Newton	200.00		
Society at Newton Centre	40.73		
New York, N. Y., Church of			
All Souls	1,021.22	The following contributions were in-	
Northampton, Mass.	56.47	tended for the year ending April 30,	
Northboro', Mass.	45.51	but payment was necessarily delayed	
Northfield, Mass.	22.00	until after that date:—	
Peabody, Mass.	69.87	Brooklyn, N. Y., Second So-	
Pembroke, Mass.	20.00	cietv	\$275.00
Philadelphia, Penn.		Dedham, West, Mass.	20.00
First Unitarian Church	62.00	Petersham, Mass.	14.00
Spring Garden Society	200.97	Waterville, Me.	22.00
Plymouth, Mass.	50.00	Wilton, East, N. H.	20.00

DR.	<i>Trial Balance, April 30, 1884.</i>		CR.
Cash	\$2,832.89	Stock	\$15,653.11
Merchandise (stereotype plates, books, tracts, &c.)	8,040.87	General Fund	223,605.00
Tremont Place Estate (a part of General Fund)	30,000.00	Hayward Fund (for For- eign Missions)	23,000.00
Investment General Fund .	193,605.00	Perkins Fund (for aiding Theological Students) . .	10,210.00
Investment Hayward Fund .	23,000.00	Kendall Fund (for aiding New England societies) .	2,402.25
Investment Perkins Fund .	10,210.00	King Fund (for aiding preachers of New Eng- land and Western societies)	10,000.00
Investment Kendall Fund .	2,402.25	Penhallow Fund (for gen- eral purposes)	5,187.50
Investment King Fund . .	10,000.00	Lienow Trust Fund	5,026.60
Investment Penhallow Fund	5,187.50	Channing Professorship .	3,644.10
Investment Lienow Trust Fund	5,026.60	New England States* . . .	5,618.43
Temporary Investment . .	8,644.10	Middle States*	925.00
Wilmington Church . . .	2,924.79	Western States*	8,437.75
Wilmington Church Estate	8,871.50	Southern States*	1,694.15
Windsor Church Estate . .	3,000.00	Pacific Coast*	875.00
Omaha Church Estate . . .	4,543.59	India Mission*	2,700.00
Lawrence Church Estate . .	2,600.00	Theological Education* . .	325.00
Book Accounts	1,332.24	Denominational Literature*	2,700.00
		Book Accounts.	217.44
	<hr/>		<hr/>
	\$322,221.33		\$322,221.33

* Unexpended balance of appropriations.

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SIXTIETH ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION;

WITH THE

Annual Report of the Board of Directors,

AND

THE TREASURER'S STATEMENT FOR THE YEAR
ENDING APRIL 30, 1885.



BOSTON:

AMERICAN UNITARIAN ASSOCIATION.

1885.

UNIVERSITY PRESS:
JOHN WILSON AND SON, CAMBRIDGE.

SIXTIETH ANNIVERSARY
OF THE
AMERICAN UNITARIAN ASSOCIATION.

THE Sixtieth Annual Meeting of the AMERICAN UNITARIAN ASSOCIATION was held at Tremont Temple, Tuesday, May 26, 1885. This was the first meeting held since the adoption of the By-Law by which the parishes became, under certain conditions, entitled to representation. It was every way successful and full of promise. Delegates from a large number of parishes were present. It is believed that in the future most of our societies will avail themselves of their right of representation, and by so doing, give to the deliberations and decisions of our Annual Meetings greater earnestness and practical power.

HENRY P. KIDDER, Esq., the President, called the meeting to order at 9.30 A. M., and Rev. HENRY W. FOOTE offered prayer.

An order of business, submitted by a Committee of the Board of Directors, was adopted.

After an opening address by the President, Rev. PITT DILLINGHAM, in behalf of the Committee on Nominations, submitted a report, containing a list of officers recommended by the Committee, which was accepted. The President appointed Rev. BENJAMIN H. BAILEY, Rev. CHARLES J. STAPLES, ALBERT TOLMAN, and SIDNEY A. STETSON a

Committee to collect and count votes. A recess of ten minutes was taken for voting; and it was voted to close the polls at 11.30 A. M.

The Treasurer, CHARLES H. BURRAGE, Esq., presented his report in print (p. 18), which was accepted; and the Report of the Board of Directors was read by the Secretary (p. 7).

Rev. AUGUSTUS WOODBURY then spoke, showing by many weighty arguments the need, on the part of our societies, of more system, promptness, and liberality in their missionary contributions. Rev. JOHN F. MOORS, D.D., gave a most encouraging account of the condition of our cause in Southern New England, alluding to the formation of six or seven new societies within the last two years, and indicating that many more such societies can be formed in the future by wise and faithful effort. Rev. JABEZ T. SUNDERLAND's view was that there was a great opening in the West for the religious body which had a truth to give at once free, rational, and progressive, and at the same time earnest, reverent, devout, and Christian.

The Committee appointed to receive and count votes reported that the following persons had been chosen:—

HENRY P. KIDDER	<i>President.</i>
GEORGE WILLIAM CURTIS }	<i>Vice-Presidents.</i>
GEORGE O. SHATTUCK }	
Rev. GRINDALL REYNOLDS	<i>Secretary.</i>
GEORGE W. FOX	<i>Assistant Secretary.</i>
CHARLES H. BURRAGE	<i>Treasurer.</i>

Directors for three years.

Rev. GEORGE A. THAYER, Cincinnati, Ohio.
 ALBERT L. CALDER, Providence, R. I.
 Rev. SETH C. BEACH, Dedham, Mass.
 THOMAS L. NELSON, Worcester, Mass.
 Rev. CHARLES W. WENDTE, Newport, R. I.
 Mrs. H. L. WENTWORTH, Danvers, Mass.

At this stage of the proceedings, the President, being obliged to leave, placed the Secretary in the chair.

Upon motion of Rev. RUFUS P. STEBBINS, D.D., it was *voted*, that the President appoint during the year a Nominating Committee of five to present a list of candidates for election as officers of the Association at the next Annual Meeting; and upon the motion of Rev. WILLIAM H. SAVARY it was *voted*, that the President appoint two auditors to examine the Treasurer's account for the next Annual Meeting.

The meeting then adjourned, to meet in the same place at half past two o'clock.

At half past two the meeting was resumed, the Secretary in the chair.

The following preamble and resolution was passed unanimously by a standing vote:—

“Rev. Dr. JAMES MARTINEAU, having recently attained his eightieth year, and having resigned, after forty-five years' service, the position of Principal of Manchester New College in London, the Chief English Unitarian Divinity School; therefore

“*Resolved*, That the members of this Association, representing the American branch of that Christian work to which Rev. James Martineau, LL.D., D.D., has long been the most eminent English standard-bearer, respectfully tender to Dr. Martineau admiring and grateful congratulation upon his long and distinguished ministry and work, and their earnest hope that he may be spared to complete his noble literary and religious task, the crowning labor of his life, and the permanent memorial of his devotion to the ideals and interests of rational and spiritual Christianity.”

An address was then made by Rev. CHARLES W. WENDTE on “Our Literature.” Mr. Wendte gave conclusive reasons why we should endeavor to speak more widely through the printed page, which could go to unnumbered places where at present the living voice could not go. The demand for our

books and tracts, he held, was just as wide as we by our activity and faithfulness chose to make it. Rev. DAVID N. UTTER supplemented Mr. Wendte's paper by an account of the great success which had attended the labors of the Post-Office Mission and Church-Door Series of tracts in the West, — a success which might be repeated in every part of the country. Rev. GEORGE L. CHANEY pointed out how great an interest was felt in many parts of the South to learn something of our views, quoting from a few of the letters which had been received, not only from all the Southern States, but from most of the Northern States, and even from Canada, in response to an offer made in an Atlanta newspaper to furnish tracts and books to applicants. Rev. JOHN S. THOMSON spoke most earnestly to the laity, showing that if they could only fully appreciate the value of our missionary work a great advance could at once be made.

The meeting then adjourned.

EVENING MEETING.

A public meeting was held at Tremont Temple on the evening of the same day, at 7.30 P. M., the President, HENRY P. KIDDER, in the chair. Rev. JOHN H. HEYWOOD offered the prayer. His Excellency Gov. ROBINSON and Rev. KRISTOFER JANSON, Rev. FRANCIS G. PEABODY, and Rev. JOHN CUCKSON addressed the meeting. Music and selections from Gounod's "Redemption" were furnished by a choir of twelve singers, under the direction of Mr. B. J. LANG.

REPORT OF THE BOARD OF DIRECTORS.

To the Members of the American Unitarian Association.

SIXTY years ago this very day, this very hour, our Association came into being. For on the 26th day of May, 1825, at 10 o'clock in the morning, a little company of ministers and laymen met in the old Berry Street Vestry, voted to organize, adopted a Constitution, chose officers, and resolved that the new Society should be known by the name of "THE AMERICAN UNITARIAN ASSOCIATION." As we estimate human life, since that day two generations have come and gone. Of those who laid the foundations of our Society, it is hardly probable that one survives. To many who hear me some are not so much as memories. Channing, Norton, Sparks, Ware, Walker, Gannett, Bancroft, Nichols, Dewey, Judges Wilde and Story, William Sullivan, of Boston, John G. Palfrey, of Cambridge, Samuel Hoar, of Concord, Joseph Lyman, of Northampton, Stephen Longfellow, of Portland, Henry Wheaton, of New York, William Cranch, of the District of Columbia, Martin L. Hurlbut, of Charleston, S. C., men from whom Liberal Christianity in America dates, have all passed away. But their work has not passed away.

The harshness of religious intolerance has perceptibly softened. Dogmas once universally accepted rest lightly upon men's minds and hearts. Within our own borders our churches have doubled, and our gifts to missionary objects

increased tenfold. Unitarianism, whose name had then hardly crossed the Hudson, has established a line of churches from sea to sea. Never before were our prospects so bright, for never were we so closely united by visible and invisible ties, and at no period have our people so clearly recognized that we have a place and work in the world, not of chance, or the will of man, but by the will of God.

It is an interesting coincidence that at just threescore years from our birth we should take a great step forward. For the first time in our history our parishes are here in the persons of duly accredited delegates. In the beginning, such a representation was hardly possible. Then, our churches were united rather by a common protest against creeds which seemed to pervert "pure Christianity" and to be fatal to its highest influence, than by any common religious consciousness. Besides, our fathers had had that experience of sectarian bigotry which made them doubt the possibility of maintaining freedom with organization, and to push their attachment to independency to its extremest limit. Now, everything favors union. Some divisions have been healed. Some questions have been outgrown. We have come to see that a religious body is most truly united when it has common hopes, plans, and works. In all quarters there is a hearty desire to co-operate. To build up as well as to overturn, to do our part to establish the kingdom of God on the earth, is everywhere recognized as the duty of the hour. It is of good omen, that the unprecedented number of two hundred and twenty societies should have made this year a gift to our funds, thus taking the first step to secure the right of representation. Is it too much to hope that next year more than six hundred delegates, bringing in some true way with them the zeal and faith of the parishes, may fill these seats? And if these parishes will send their best,—the men and women who represent their highest aims and most liberal purposes,—then we shall have before us a future of large and increasing usefulness.

We come now to the work of the year and its results. The collections for general use amount to \$33,000, in place of \$37,000 raised last year. When we consider that these collections have been made in the face of commercial paralysis, when all kinds of business have been at a stand-still, and when the most prosperous have as often reaped loss as profit, this result is not a discouraging one. And if we reflect that ten years ago in similar times the receipts of the Association sank to \$23,000, we shall recognize that the sense of responsibility for Christian work has deepened in our churches, and the habit of regular giving has been confirmed. Nevertheless, we have to state that to meet the expenses of the year we have had to draw from our General Fund \$17,000. Otherwise we could not have efficiently maintained enterprises already begun, and we should have been obliged to turn our backs upon all new applications. The experience of the year proves that the proper work of the Association cannot be carried on unless it obtains from some source at least \$50,000; and that the votes of the National Conference, and the wishes of our constituents, calling for increased activity, cannot be met unless \$10,000 more are added to the \$50,000. The withdrawal of money from the General Fund to pay current expenses seems justifiable in times like these. Indeed, one great object for which such a fund is created, is to keep the missionary work in bad times as well as good ones up to the level of reasonable needs. But such withdrawals should be rare. The parishes are here to-day through their own representatives. And your Board desires to impress upon those representatives and upon such life members as may be present, its conviction, that if the needs of our missionary cause could be clearly stated to the societies, and prompt and efficient methods of collection adopted, \$60,000 could each and every year be raised, and without any strain upon the resources of our people. If this new delegate system should produce such a result, it would amply justify its creation.

In addition to the gifts from the parishes we have received the following bequests: From the estate of Miss Eliza Hobson, Philadelphia, \$8,350.58; from Mrs. Augusta Thayer, of Boston, \$5,000; from Mrs. Mary W. Swett, of Boston, \$2,000; from Arnold W. Conant, of Boston, \$10,000; and from Mrs. Hannah G. Whipple, of Cambridgeport, an estate valued at \$1,600: in all, \$26,950.58. Of the subscriptions to the Church Building Loan Fund \$17,000 have already been paid in, and the Fund has begun its beneficent work. To the subscription for the denominational building something more than \$2,000 has been added, and gifts to some other objects amount to \$600. So we may place the sum coming into our treasury for various objects at not less than \$80,000. Such a result, achieved in the presence of great business despondency and losses, gives cause, not for doubt but for firmer faith.

Whatever may have been the financial difficulties of the year, no branch of our missionary work has been neglected or permitted to languish. In New England, where our form of faith may, in a comparative sense, be called old and established, there has been an unexpected and most gratifying awakening of life and interest. Possibly more vigorous new societies have come into existence there within a few years than in any like period of our history. Our local conferences are more and more recognizing the opportunities which are open to them, and also recognizing their responsibility for the proper use of such opportunities. Our excellent missionaries for northern and southern New England have ample calls both for their time and their counsel. We have been sowing seed for sixty years, and in the next decade we are likely to see right at our doors a strong and healthy growth. Some farther fostering must be given to our few churches at the South. But, on the whole, the year has increased their strength and confirmed their courage. The West has during the last few years been coming into closer fellowship with

the East, to the enlargement and quickening of our common Christian life. By the appointment of State missionaries, and the closer supervision, which necessarily follows, our missionary work in that vast region is coming into a more business-like shape. To enthusiasm, wise choice of place, persistence of effort, and so stability of results, have been added. Rev. Kristofer Janson, in his work among his Scandinavian brethren, has reached a point where his great audience at Minneapolis must be better housed than in halls inconveniently situated, and amid incongruous surroundings. No doubt an appeal will come to us to aid him to accomplish so desirable a result.

There has never been greater activity in the preparation and circulation of our literature. Many new tracts have been added to our list, among them four in the German tongue, prepared by the kind assistance of Rev. Mr. Wendte, and at no time has the demand for them been greater. By the generosity of the family of the lamented Rev. William H. Channing we are able to complete our dollar edition of his uncle's works by the addition of the volume entitled "The Perfect Life." Already not less than twenty thousand copies of this work have been placed in the hands of ministers of other denominations. Did our means permit, as assuredly they should, this number might be greatly enlarged. To meet a large and increasing demand, Dr. Clarke has agreed to select a volume from Theodore Parker's works, and it is hoped that it will be ready for circulation during the year.

The reports from the Indian Mission have never been so full, definite, and encouraging. They show that during the year hundreds of boys and girls—many of them from outcast classes—have received a good education, both intellectual and spiritual, and that some little native congregations steadily maintain our form of Christian worship. The work of Mr. Dall, and his able coadjutor, Miss Tomkins, and of his faithful native assistants, in results will compare

favorably with that of much larger and more expensive missionary undertakings. Finally, in alliance with the British and Foreign Unitarian Association, we have continued to aid the church at Budapest, Hungary, and have received back interesting reports. Reviewing thus a year in which we have been greatly hampered by insufficient means, it is with real pleasure that we can say all our work has been kept in a state of respectable efficiency.

As we enter upon what must prove a notable period of denominational history, we are greeted by many favorable omens. Let us note first the erection of a suitable denominational building. The liberality of our laity, who conceived and carried to a successful issue the noble undertaking, is of itself a presage of good. And the building, comely, well situated, ample in its accommodations, offering its hospitality to all our religious organizations and charities, must be a perpetual admonition to us to be faithful to our place and work. We cannot occupy that grand edifice set on a hill, and be laggards, deaf to humanity's call for tidings of a more reasonable and spiritual faith. The very stones would cry out against us.

Not second in importance must be placed the creation of a Church Building Loan Fund. It is largely the young and hopeful who people our growing towns. Especially it is the young and hopeful who are first emancipated from the old unreason, and earliest catch the beams of the coming truth. But when you address yourself to the practical work of gathering a society and erecting a church building, you find that while these young people have numbers and zeal, rarely have they hoarded resources. Many a hopeful religious movement has come to nought because the means could not be found to house it. That is just what the Fund proposes to prevent. It would bridge over the gulf which so often lies between earnest plan and permanent establishment. Already more than \$17,000 have been given by the churches, to which the Association adds \$25,000. We may reason-

ably expect that each year will bring a few thousands more, and that in all coming time the Fund will increase the practical efficiency of our work. When the system of State Missionaries shall be firmly and broadly established, when in every State where liberal Christianity exists there shall be placed one to oversee, to guide, to cheer, and to report wisely to the central body, the best results must follow. Old societies will not perish for lack of a word of encouragement; new societies will not be started and zeal and money wasted where there is no call for them; movements full of real strength will not be ruined for want of good counsel.

We have gratefully to acknowledge the excellent work of the Women's Auxiliary Conferences. Very valuable has been their relation to feeble and new societies. By letters of sympathy, by occasional gifts in times of special need, they have often brought fresh courage and strength. But another work is coming to the foreground, — the Post-Office Mission; by which is really meant a more thorough advertisement and circulation of our literature. We sometimes think that we have communicated all needful theological knowledge; that we have sown a superabundance of seed; that the world is full to repletion of liberal leaven. We are mistaken. The world is full of people who have cut loose from the old, who cannot and will not accept views which look to them base and cruel. But in countless cases no high and inspiring views have replaced the old ones. Wherever our literature has been publicly offered there has been a demand which has far exceeded expectations. Millions of our tracts, hundreds of thousands of our books, would be called for and would help doubting souls, if so be we had systematic methods and abundant workers. Our Women's Conferences are admirably adapted to this work, and the disposition they manifest to enter upon it is full of promise.

All these things are symptoms of a great change which is coming over our body. We are attaining the consciousness that we have a positive as well as a negative place and work

in the world, and with them a corresponding duty. What have we been doing? Setting people free from old and established error, some would say. Well, that work is largely done. All the forces of modern life are with us. Thousands are already emancipated; outside the Church often in fact, more often yet outside in mind and heart. So a new work confronts us. We have no right to flee it. It is to house the homeless; to build tabernacles for those who wander in deserts and find no rest for their souls; to substitute for all false versions of Jesus' gospel the word of a pure Christianity. The meaning of the fresh earnestness and blessed harmony that are growing up within our borders, the meaning of the wise and far-reaching plans which have been brought forward, is, that in the heart of our body there is a consciousness, often dim and poorly comprehended, but deep and real, of this solemn work which stands at our door and knocks.

From every survey of the work of the past or the hopes of the future we have to come back to a plain and practical consideration of ways and means. To do anything in this world efficiently we must have material resources. Missionary work is no exception to the rule. To aid feeble societies, to gather new ones, to send out State missionaries, to create and increase a building fund, to print and circulate literature, — all these things suppose a treasury to draw from. And the larger your conception of duty, and wider your field of action, the more imperative the need of a full treasury.

The dilemma in which your Association is placed is this: On the one hand is an awakened constituency demanding more and more at our hands an all-embracing activity; on the other hand is a contribution which is not elastic, which does not increase with increasing needs. Fairly considering this dilemma, an old and earnest laborer in our cause writes: "The burning question of the hour is not how to find new channels of usefulness, but how to fill empty channels, which are now ready and waiting, with the current of material aid,

by which alone they can be made of service to mankind." He is right. That is the question precedent.

For the first time meeting the parishes, as it were, face to face, your Board feels it to be not unfit to deviate somewhat from the usual form of report, and to say to these accredited representatives a few frank words upon this very subject of ways and means. At the outset we and they must face the stubborn fact. Either our resources must be increased, or our missionary activity must be diminished. Can our resources be increased? We think that they can be. No one can say what any particular parish can rightfully do. But if we could bring home to the minds of our people this truth, that, in the majority of our parishes, what is given to the Association is substantially all that is done to promote the influence of that faith which is of incalculable worth to them, and which they are bound to believe would be of incalculable worth to others, the contribution of many a society would be doubled or quadrupled. Ought not these delegates and these life members to labor to bring home to themselves and others this truth?

The method of a collection is of no little importance. In some societies the contribution-box is passed round, with or without a word of explanation, and what is so received becomes the gift of the year. The inherent vice of this method is, that the liberality of the parish depends upon the face of the sky, or the presence or absence of more or less of its members, or the transient feelings of men and women as the box greets them. Whereas, the gift of every man or woman should be made soberly, thoughtfully, with some profound consideration of the value of the thing to be supported, and with some real decision as to personal ability and duty. This can be accomplished only by the subscription paper, or by something analogous to it. And whenever such methods shall be universally employed, our missionary resources will be largely increased, and nobody be the poorer.

But however that may be, one change is possible and is

desirable The time of giving may be anticipated. On the 1st of April, just one month before the close of our financial year, only ninety-six out of two hundred and twenty societies had made a report. Whether we should have at our disposal \$15,000 or \$50,000 nobody could tell, nobody could guess. Yet on the 1st of April nine-tenths of all our appropriations must be made, or else our work must be abandoned or greatly crippled. If on the 1st of January — better yet in November — your Directors could know what were to be the year's resources, how much labor and anxiety might be spared, and how much more wisely proportioned our votes might be. Most of our parishes could as well give in the fall as in the spring, and no doubt would cheerfully do so did they appreciate the importance of such promptness; and even where such early giving is not possible, it might be feasible to notify our treasurer what such societies would give, and when they would give it. What is to be desired is, that this great body of delegates and life members should understand the breadth and value of our work, so that they may be able to appeal intelligently to the generosity of the societies which they represent; and that they may more fully understand, in our programme to-day we have asked the men who are in the field to state what they do see and know.

In closing our report, we have no words of doubt or discouragement to speak. Overlooking the whole field, seeing how many and how great are the opportunities, recognizing how solemn is the duty resting upon our people to diffuse the knowledge and the influence of pure Christianity which shall alike satisfy the demands of reason and the cravings of the heart, we cannot but regret the existence of any coldness which chills faith and enthusiasm, and sometimes find it difficult not to chafe in the presence of a penury which limits beneficent activity. But we have passed through two hard years. If all that could be desired has not been accomplished,

or even attempted, we have not seen any part of the work fall into ruin. We have pursued our voyage, even if under less press of canvas, and though we may not have been able to visit some new and attractive ports. With reasonable optimism, we believe that prosperous times are before us. With the fresh zeal which is everywhere working, with the closer ties which are binding us together, we expect a future that shall be richer in results than any golden past has been.

For the Board of Directors.

GRINDALL REYNOLDS,

Secretary.

Dr.

TREASURER'S STATEMENT.

Cr.

1884. April 30.	To balance, per account rendered to date	1885. April 30.	By amount of payments on sundry accounts, viz.:— NEW ENGLAND STATES: Amount expended in this section of the country, for missionary purposes and in aid of feeble societies* MIDDLE STATES: Amount expended in this section of the country, for missionary purposes, &c.* WESTERN STATES: Amount expended in this section of the country, for missionary purposes, &c.* SOUTHERN STATES: Amount expended in this section of the country, for missionary purposes, &c.* PACIFIC COAST: Amount expended in this section of the country, for missionary purposes, &c.* WILMINGTON CHURCH ESTATE: Amount paid as interest on mortgage on church property in Wilmington, Del.* INDIA MISSION: Amount paid for salaries of Rev. C. H. A. Dall and Mrs. Helen Tomkins, &c.* THEOLOGICAL EDUCATION: Amount paid to theological students* DENOMINATIONAL LITERATURE: Amount paid to "Unitarian Review," and for copies of "Unitarian Review," and "Christian Register," sent to libraries, &c.* NATIONAL CONFERENCE: Amount paid towards its expenses* HUNGARIAN UNITARIANS: Amount paid towards support of Unitarian preaching at Budapest, Hungary* MERCHANDISE: Amount paid for books, tracts, &c.* LADIES' COMMISSION: Amount paid for their expenses* SALARIES: Amount paid Secretary (less receipts for preaching) and Assistant Secretary* EXPENSE: Amount paid clerk and porter, and for fuel, expressage, postage, stationery, &c.* UNITARIAN BUILDING ESTATE: Amount paid contractors, on account of new Unitarian Building* CHURCH BUILDING LOAN FUND: Amount paid as a loan to Unity Church, Brockton, Mass., by direction of the Trustees of this Fund, and for sundry expenses* CHARLES H. BURRAGE, TRUSTEE: Amount paid him, as cost of lot of land in Chicago, Ill., to be used as part of building lot for All Souls Church, and held in trust for the Association	\$2,432.89 \$32,418.04 21,616.16 41.08 146.57 175.00 69,386.86 \$20,362.33 5,000.00 1,600.00	\$14,607.20 3,533.86 16,086.86 5,156.95 1,942.00 180.00 3,600.00 570.00 4,088.76 381.36 500.00 6,813.77 77.78 6,752.03 3,415.67 5,748.70 5,017.60 2,500.00
1885. April 30.	To amount of receipts on sundry accounts, viz.:— DONATIONS: Amount received from societies and persons, for the general objects of the Association* STOCK: Amount received from Francis H. Brown, M.D., Treasurer of Unitarian Club, as unexpended balance, so far as collected, of fund subscribed for new Unitarian Building CHURCH BUILDING LOAN FUND: Amount received from Rev. Brooke Herford, Temporary Treasurer for collecting sums pledged for this Fund, at last meeting of National Conference MEADVILLE THEOLOGICAL SCHOOL: Amount received towards endowment of this School MADISON AND DES MOINES CHURCHES: Amount received towards erection of new church edifices in Madison, Wis. WESTERN STATES: Amount received from First Unitarian Society, Ann Arbor, Mich., towards expense of supplying its pulpit* GENERAL FUND: Amount received from the following bequests: Miss Eliza Hobson, Philadelphia, Penn., \$3,350.55; Mrs. Mary W. Swett, Boston, Mass., \$2,000; and Arnold W. Conant, Boston, Mass., \$10,000; also, from sale of rights to railroad stock, \$175 T. THAYER FUND: Amount received as bequest of Mrs. Christopher T. Thayer, Boston, Mass., "to be called the C. T. Thayer Fund" WHIPPLE FUND: Amount received as part of bequest of Mrs. Hannah G. Whipple, Cambridgeport, Mass., "to found, or assist, small Unitarian societies"	\$2,432.89 \$32,418.04 21,616.16 41.08 146.57 175.00 69,386.86 \$20,362.33 5,000.00 1,600.00			
			26,952.33		

MERCHANDISE: Amount received from sale of books *	5,986.07
LADIES' COMMISSION: Amount received for their use *	36.59
INTEREST: Amount received as interest on bank deposits *	436.98
LIENOW TRUST FUND: Amount received from sale of rights to railroad stock	39.00
INVESTMENT GENERAL FUND: Amount received in payment of mortgage notes, for reinvestment	12,000.00
INCOME GENERAL FUND *	12,337.59
INCOME HAYWARD FUND *	1,250.00
INCOME PERKINS FUND *	600.00
INCOME KENDALL FUND *	162.00
INCOME KING FUND *	500.00
INCOME PENHALLOW FUND *	200.00
INCOME GRAHAM FUND *	573.01
INCOME LIENOW TRUST FUND	842.00
	<hr/>
To balance brought forward	\$133,615.41
April 30.	<hr/> \$4,584.78 <hr/>

BOSWORTH, MAY 21, 1885.—The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1885, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was \$3,384.78; that the invested funds held by him on account of the Association are the General Fund, amounting (exclusive of the \$23,000.00 temporarily invested) to \$213,065.00; the layward fund, amounting to \$23,000.00; the Perkins Fund, amounting to \$10,210.00; the Kendall Fund, amounting to \$2,402.25; the King Fund, amounting to \$10,000.00; the Penhalow Fund, amounting to \$5,187.50; the C. T. Thayer Fund, amounting to \$5,000.00; the Whipple Fund, amounting to \$1,600.00; the Llenow Trust Fund, amounting to \$5,065.60; and a balance on account of Temporary Investment, amounting to \$46,443.96, and including the sum of \$12,000.00 belonging to the General Fund, \$3,082.40 to the Church Building Loan Fund, \$15,807.46 to the Fund for the new Unitarian Building, and \$3,044.10 contributed for the Channing Professorship; for all of which satisfactory securities have been exhibited to us, according to the annexed schedule.

CHAS. L. DAMRELL.
WARREN P. TYLER.

MEADVILLE THEOLOGICAL SCHOOL: Amount paid	
Treasurer of this School, as sum received for	41.08
that purpose	
MADISON AND DES MOINES CHURCHES: Amount	
paid Treasurer of this Fund as sum received for	146.57
that purpose	
GENERAL FUND: Amount paid for fee and expenses	
of attorney for the Association in the matter of	
Miss Eliza Hobson's will	1,089.58
INVESTMENT GENERAL FUND: Amount invested	
on this account	2,000.00
INVESTMENT C. T. THAYER FUND: Amount in-	
vested on this account	5,000.00
INVESTMENT WHIPPLE FUND: Amount invested on	
this account	1,600.00
INVESTMENT LIENOW TRUST FUND: Amount in-	
vested on this account	39.00
TEMPORARY INVESTMENT: Amount temporarily lent	37,849.86
INCOME LIENOW TRUST FUND: Amount paid Treas-	
urer of the Benevolent Fraternity of Churches,	
Boston, Mass., as income received	342.00
Balance carried to new account	4,584.78
	\$133,616.41

E. E. April 30. 1885.

CHARLES H. BURRAGE, Treasurer.

[Extract from schedule of investments annexed.]

General Fund	\$213,605.00
Hayward Fund	23,000.00
Perkins Fund	10,210.00
Kendall Fund	2,402.25
King Fund	10,000.00
Penhallow Fund	5,187.50
C. T. Thayer Fund	5,000.00
Whipple Fund	1,600.00
Lienow Trust Fund	5,065.60
Balance of Temporary Investment	46,493.96

* The totals of these items, which alone affect the proper receipts and expenditures of the current year, are as follows: receipts, \$64,645.38; expenditures, \$7,656.24.

APPENDIX TO TREASURER'S STATEMENT.

Contributions from Societies.

The following list includes all the Societies which have contributed to the funds of the Association for the year ending April 30, 1885, with the sums severally paid by them.

In addition to these contributions, there has been received, through the Women's Auxiliary Conference, the sum of \$2,740.50.

Andover, N. H.	\$5.00	Boulder, Col.	\$20.00
Andover, North, Mass.	38.00	Brattleboro', Vt.	41.50
Ann Arbor, Mich.	50.00	Brewster, Mass.	15.00
Arlington, Mass.	171.00	Bridgewater, Mass.	20.16
Ashby, Mass.	46.35	Bridgewater, East, Mass.	49.00
Athol, Mass.		Bridgewater, West, Mass.	101.00
First Church	5.50	Brockton, Mass.	32.81
Second Society	36.00	Brookfield, Mass.	33.00
Augusta, Me.	75.00	Brookline, Mass.	550.00
Ayer, Mass.	51.00	Brooklyn, Conn.	20.00
Baltimore, Md.	108.10	Brooklyn, N. Y., Third Soc'y	31.67
Bangor, Me.	150.00	Brunswick, Me.	55.00
Barnstable, Mass.	12.00	Buffalo, N. Y.	100.00
Barre, Mass.	37.00	Burlington, Vt.	300.00
Bedford, Mass.	10.00	Calais, Me.	13.00
Belmont, Mass.	100.00	Cambridge, Mass.	
Berlin, Mass.	13.00	First Parish	658.73
Billerica, Mass.	55.00	Cambridgeport Parish	147.56
Bolton, Mass.	31.25	Canton, Mass.	50.00
Boston, Mass.		Carlisle, Mass.	10.00
First Parish of Dorchester	850.00	Charleston, S. C.	50.00
First Church in Boston	805.00	Charlestown, N. H.	12.49
First Religious Society in		Chelmsford, Mass.	26.25
Roxbury	550.00	Chelsea, Mass.	30.00
Second Church	500.00	Chicago, Ill.	
King's Chapel	484.73	Church of the Messiah	150.00
Arlington Street Society	2,923.00	All Souls' Church	20.00
First Parish of Brighton	30.00	Cleveland, Ohio	64.20
Hollis Street Church	113.79	Clinton, Mass.	40.00
West Boston Society	575.00	Cohasset, Mass.	31.00
First Congregational Soc'y		Concord, Mass.	500.00
of Jamaica Plain	815.18	Concord, N. H.	160.00
Third Religious Society of		Danvers, Mass.	26.40
Dorchester	60.00	Dedham, Mass.	171.00
Harvard Church in Charles-		Deerfield, Mass.	2.00
town	87.00	Detroit, Mich.	25.00
Hawes Place Society, South		Dover, Mass.	11.25
Boston	50.00	Dover, N. H.	25.60
South Congregational Soci-		Dublin, N. H.	21.00
ety	1,616.00	Duxbury, Mass.	21.14
Church of the Disciples	1,005.97	Easton, North, Mass.	270.00
Second Hawes Society,		Eastport, Me.	30.25
South Boston	63.00	Ellsworth, Me.	30.00
Church of Our Father, East		Exeter, N. H.	26.50
Boston	85.00	Fairhaven, Mass.	19.50
Mt. Pleasant Congrega-		Fall River, Mass.	60.00
tional Society of Roxbury	70.00	Fitchburg, Mass.	160.00
Harrison Square Society,		Fitzwilliam, N. H.	11.50
Dorchester	52.60	Framingham, Mass.	300.00
Unity Society, Washington		Franeestown, N. H.	7.25
Village	10.00	Franklin, N. H.	35.83
Church of the Unity	500.00	Geneva, Ill.	5.00
Church of the Unity, Ne-		Germantown, Penn.	210.00
ponset	50.33	Gloucester, Mass.	70.00
New South Church	86.75	Greenfield, Mass.	100.00

Hartford, Conn.	\$30.00	Portland, Oregon	\$62.50
Harvard, Mass.	15.00	Portsmouth, N. H.	200.00
Haverhill, Mass.	30.00	Providence, R.I.	
Hingham, Mass.		First Congregational Church	1,054.72
First Parish	162.00	Westminster Society	447.00
Third Society	50.00	Olney Street Society	50.00
Holyoke, Mass.	20.00	Quincy, Mass.	60.35
Hopedale, Mass.	27.94	Reading, Mass.	22.10
Hubbardston, Mass.	15.00	Revere, Mass.	10.00
Hudson, Mass.	21.72	Rochester, N. Y.	42.00
Humboldt, Iowa	10.00	Rockland, Mass.	10.00
Hyde Park, Mass.	25.00	Rowe, Mass.	10.40
Iowa City, Iowa	20.00	Saco, Me.	100.00
Ithaca, N. Y.	25.00	St. John, N. B.	7.00
Kansas City, Mo.	40.00	St. Paul, Minn.	13.50
Keene, N. H.	250.00	Salem, Mass.	
Kennebunk, Me.	106.00	First Society	150.44
Kingston, Mass.	75.00	Second Church	25.00
Lancaster, Mass.	100.00	North Society	318.00
Lancaster, N. H.	15.00	Barton-Square Society	73.00
La Porte, Ind.	8.00	San Diego, Cal.	25.00
Lawrence, Kan.	10.00	Sandwich, Mass.	8.62
Leicester, Mass.	34.00	San Francisco, Cal.	100.00
Lexington, Mass.	84.10	Santa Barbara, Cal.	61.25
Littleton, Mass.	61.00	Scituate, Mass.	8.35
Los Angeles, Cal.	60.00	Scituate, South, Mass.	25.00
Lowell, Mass.	600.00	Shelbyville, Ill.	10.00
Lynn, Mass.	78.38	Shirley, Mass.	21.00
Madison, Wis.	25.00	Somerville, Mass.	300.00
Malden, Mass.	25.00	Springfield, Mass.	137.96
Mansfield, Mass.	6.40	Sterling, Mass.	15.00
Marlboro', Mass.	50.00	Sturbridge, Mass.	10.00
Marshfield, East, Mass.	14.35	Taunton, Mass.	440.00
Meadville, Penn.	96.00	Templeton, Mass.	65.00
Medfield, Mass.	42.25	Topeka, Kan.	10.00
Medford, Mass.	95.00	Toronto, Can.	40.00
Melrose, Mass.	25.00	Trenton, N. Y.	27.00
Mendon, Mass.	12.00	Troy, N. Y.	97.56
Milford, N. H.	25.00	Tyngsboro', Mass.	25.00
Milton, Mass.	500.00	Uxbridge, Mass.	40.00
Montague, Mass. (Turner's Falls)	8.59	Vineland, N. J.	12.00
Montpelier, Vt.	80.00	Walpole, Mass.	15.00
Montreal, Can.	112.00	Walpole, N. H.	25.00
Nantucket, Mass.	31.00	Waltham, Mass.	301.00
Nashua, N. H.	100.00	Ware, Mass.	14.75
Natick, South, Mass.	30.00	Warwick, Mass.	16.00
Needham, Mass.	15.00	Washington, D. C.	100.00
Newburg, N. Y.	20.00	Watertown, Mass.	100.00
Newburyport, Mass.	51.06	Waterville, Me.	68.00
New Orleans, La.	15.45	Waverly, Mass.	16.00
Newport, R. I.	100.00	Wellesley Hills, Mass.	14.00
Newton, Mass.		Westford, Mass.	81.00
Channing Religious Society	500.00	Wilton, N. H.	
Society at West Newton	200.00	First Society	12.00
Society at Newton Centre	40.00	East Wilton Society	30.00
New York, N. Y.		Winchendon, Mass.	25.00
Church of All Souls	1,078.54	Winchester, Mass.	25.00
Church of the Messiah	500.00	Woburn, Mass.	300.00
Northampton, Mass.	31.47	Worcester, Mass., Second	
Northboro', Mass.	50.00	Congregational Church	247.11
Northfield, Mass.	23.00	Yonkers, N. Y.	22.00
Peabody, Mass.	149.36		
Pembroke, Mass.	10.00	The following contributions were intended for the year ending April 30, but payment was necessarily delayed until after that date:—	
Petersham, Mass.	10.00	Brooklyn, N. Y., Second Society	\$283.15
Philadelphia, Penn.		Dighton, Mass.	5.00
First Unitarian Church	16.00	Manchester, N. H.	100.00
Spring Garden Society	208.62	St. Louis, Mo., Ch. of Messiah .	200.00
Plymouth, Mass.	50.00		
Portland, Me., First Parish	123.83		

DR.	<i>Trial Balance, April 30, 1885.</i>	CR.
Cash	\$4,584.78	Stock \$165,839.92
Merchandise (stereotype plates, books, tracts, &c.)	8,159.97	General Fund 225,606.00
Unitarian Building Estate	138,398.09	Hayward Fund (for Foreign Missions) 23,000.00
Tremont Place Estate (a part of General Fund)	30,000.00	Perkins Fund (for aiding Theological Students) 10,210.00
Investment General Fund	183,606.00	Kendall Fund (for aiding New England societies) 2,402.25
Investment Hayward Fund	23,000.00	King Fund (for aiding preachers of New England and Western societies) 10,000.00
Investment Perkins Fund	10,210.00	Penhallow Fund (for general purposes) 5,187.50
Investment Kendall Fund	2,402.25	C. T. Thayer Fund (for general purposes) 5,000.00
Investment King Fund	10,000.00	Whipple Fund (for aiding small societies) 1,600.00
Investment Penhallow Fund	5,187.50	Church Building Loan Fund 9,982.40
Investment C. T. Thayer Fund	5,000.00	Lienow Trust Fund 5,066.60
Investment Whipple Fund	1,600.00	Channing Professorship 3,644.10
Investment Lienow Trust Fund	5,066.60	New England States* 10,715.05
Temporary Investment	46,493.96	Middle States* 2,170.00
Wilmington Church	2,924.79	Western States* 9,673.26
Wilmington Church Estate	9,061.50	Southern States* 1,940.60
Windsor Church Estate	3,000.00	Pacific Coast* 2,250.00
Omaha Church Estate	4,543.59	India Mission* 2,700.00
Lawrence Church Estate	2,600.00	Theological Education* 200.00
Charles H. Burrage, Trustee	2,500.00	Denominational Literature* 2,250.00
Book Accounts	1,218.00	Book Accounts 109.45
	<hr/>	
	\$499,545.03	\$499,545.03

* Unexpended balance of appropriations.

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